

The Outlook

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The Outlook is a Weekly Newspaper, containing this week 68 pages.

Price.—The subscription price is Three Dollars a year, payable in advance. Ten cents a copy.

Postage is prepaid by the publishers for all subscriptions in the United States, Canada, and Mexico. For all other countries in the Postal Union add \$1.56 for postage.

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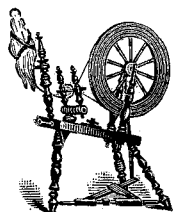
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The Outlook

Published Every Saturday

Vol. 55

April 10, 1897

No. 15



AFTER the briefest possible discussion of not more than one-quarter of its provisions, the Dingley Tariff Bill passed the House of Representatives by a vote of 205 to 122. As the sugar schedule was not reached in the discussion, the Democrats were unable to offer their amendment to remove the differential duty of one-eighth of a cent a pound on refined sugar, by which the Sugar Trust is protected against foreign competition. The friends of equal protection for country and city were also unable to offer their amendment placing a tariff on raw hides. The only important amendment proposed by the minority and not ruled out of order was Mr. Dockery's final motion to recommit the bill with instructions that the committee report it back with a provision to admit free of duty all articles controlled by a trust in the United States. On this motion the Democrats, Silver Republicans, and Populists all voted "aye," but the regular Republican ranks remained unbroken. The vote stood 148 to 197. Upon the bill itself, 4 Silver Independents and 118 Democrats voted "no," 21 Independents answered "present" but did not vote, while 2 Independents, 5 Democrats, and 198 Republicans voted "aye." The five Democrats who broke away from party lines in order to vote for a high-tariff measure were Messrs. Broussard, Meyer, and Davey, from Louisiana, and Messrs. Kleburg and Slaydon, of Texas. Heretofore, when tariff bills have been under consideration, the bolting Democrats have come almost exclusively from the manufacturing Northeast—the Louisiana sugar-planters furnishing the only Southern reinforcements. The fact that last week the manufacturing Northeast furnished none

of the bolters, while two Texans joined the Louisiana protectionists, re-emphasizes the fact that the Dingley Bill, far more than the Wilson Bill, attempts to tax the Nation in the interests of farmers as well as manufacturers.



Just before the bill was passed a new section was added which demands separate treatment. In view of the great increase of imports—which last month gave the Treasury a surplus revenue of \$9,000,000 in place of the usual deficit—the Ways and Means Committee reported a clause making the higher duties of the new act apply to all goods purchased after the day on which the bill passed the House, March 31. Exception is made of goods that shall be in the hands of the "final consumer" when the act becomes law, and also of goods in the hands of persons "shown to have obtained such articles without notice of the provisions of the act." The clause concludes with a remarkable paragraph making it the duty of the Secretary of the Treasury to prescribe and enforce suitable regulations to carry out its provisions until the bill becomes law. Of course no bill can impose any duty until it becomes law, and the Secretary of the Treasury is unable to find any previous law clearly authorizing him to enforce the regulations recommended. At first blush this clause was thought unconstitutional by most lawyers, because the Constitution forbids *ex post facto* laws. On this point, however, the Republicans were able to show that the constitutional prohibition had in view criminal legislation. Whether this clause is constitutional or not no one will know until the Supreme Court passes upon it, but even if it is constitutional grave doubt remains whether

any considerable duties can be recovered under it. It is questionable whether an importer can have "notice" of the provisions of a law until the law is passed; and even if this point be decided in favor of the Government, it will be indefinitely difficult to collect the duties upon goods which have passed out of the Government's control. Take, for example, the case of sugar. A month's supply of sugar exceeds 100,000 tons. The increase in the duty is \$16 per ton. By importing a month's supply in advance the Trust can make a profit of about \$1,500,000, through the advance in price certain to follow the increase of the tariff. Nothing is more laudable than the desire of the Ways and Means Committee that the Government, instead of the Trust, should collect the taxes which the consumers will pay through higher prices; but there is no way of determining how much of the sugar which the Trust has on hand when the law goes into effect was ordered after March 31. These difficulties are so obvious that no previous bill increasing the tariff has ever attempted to keep importers from profiting by the advanced rates. It is probable that the Senate will reject this clause, and possible that it was intended only as a "bogey."



The antiquated provision which seems to necessitate the consideration of treaties by the United States Senate in private session makes the public dependent upon irregular, unofficial, and untrustworthy reports of the amendments which have been adopted, of the objections which have been interposed, and of the debate which has been carried on. A Senator from Illinois is reported to have said that this debate has converted him from an advocate to an opponent of the treaty. It is unfortunate, if there are serious objections to the Arbitration Treaty in its original form, that arguments so cogent could not have been addressed to the whole country, for we have yet to hear of a single man of character and influence outside the United States Senate who, having originally favored the Arbitration Treaty, is now opposed to it. The whole drift of public sentiment in the country, as represented by the press, by public meetings, and by individual utterances,

appears to be in the other direction. Indeed, we do not recall any measure which has been before Congress in the last ten years, in which personal and pecuniary interests were not directly involved, which has evoked so widespread and so influential an advocacy among the people.



If the amendments already adopted are correctly reported, the Treaty is seriously impaired and made almost absolutely nugatory. All questions which affect either the honor or the domestic or foreign policy of the country, or which concern the vitality or interpretation of previous treaties, are excepted. Before any question can be submitted to arbitration, apparently, the subject matter, not merely the form of the submission, must be approved by a two-third vote of the Senate; and, finally, instead of a permanent tribunal, to which all questions are to be submitted as of course, a new tribunal is to be constituted for every separate case, the arbitrators on the part of the United States to be nominated by the President and confirmed by the Senate. If these reports are to be trusted, the Arbitration Treaty in its mutilated form is little more than a pledge on the part of the United States, coerced by public sentiment from a reluctant Senate, that the United States will submit most questions which arise between the United States and Great Britain to some sort of arbitration before going to war about them. In other words, it is little more than the declaration of an intention to pursue in the future the course which we have pursued in the past. We are inclined to the opinion that the defeat of such a treaty is preferable to its adoption, for the reason that by its adoption the public may be lulled into an illusive security until some new "war-scare" arises to reawaken and reinforce the demand to substitute reason in the place of force for the settlement of international controversies.



We have looked in vain in the very few journals which are opposed to the Arbitration Treaty for any statement of objections worthy of serious consideration. The Treaty has been defeated—for even if it is passed in its eviscerated form

it is practically defeated for the time being—chiefly by two forces: First, the general skepticism of so called conservative men, whose one fundamental error is in supposing that nothing can be in the future which has not been in the past, and who always oppose as an insuperable obstacle to progress the lack of precedent; secondly, the not unnatural hostility of the Senate to the change which the Arbitration Treaty would make by transferring important functions from the executive to the judicial branch of the Government. At present all controversies between individuals and all controversies between States are submitted for settlement to the judicial department, but all controversies between the Nation and other nations are submitted to the executive department. The Arbitration Treaty rightly assumes that all controversies, whether individual, State, or international, are proper subjects for judicial determination, and proposes to transfer to the judicial department the settlement of international controversies for the future. It is because the Senate resents this curtailment of its powers that it resists the Arbitration Treaty. Nor can we expect to see such a treaty carried through the Senate, as it at present exists, except by very strong public pressure; possibly not carried through until Senators are elected by popular vote, and so become amenable to public opinion.



Senator Foraker has introduced into the United States Senate a bill authorizing the railroads to enter into combination for the settlement of rates—in other words, authorizing them to form a pool; a bill which is said to be substantially identical with the so-called Patterson Bill adopted by the House of Representatives in the last session but not acted upon by the Senate. This bill, as summarized in the press, provides that railways entering into such contracts must file them with the Inter-State Commerce Commission, subject to the approval of that Commission before they can be effective. It also gives the Commission a certain guardianship over the railroads joining in such contracts, with authority to receive complaints and to correct abuses if at any time the rates fixed are found to be oper-

ating to the disadvantage of shippers or others. The orders of the Inter-State Commission in such cases are to be subject to review by the United States Courts, but are to remain in full force and effect until overruled or set aside by the courts. The objections to these provisions as embodied in the so-called Patterson Bill were submitted to the House by Mr. Morrison, the Chairman of the Inter-State Commerce Commission. The ground of his objections was that under the present law the Inter-State Commerce Commission has no process of enforcing its orders except through appeal to the Federal Courts; that the Federal Courts have hitherto held that the Commission has under the present law no authority to prescribe what rates are reasonable and just; and that application for the enforcement of orders issued by the Commission has been denied without consideration of the merits, and upon the sole ground that the Commission has no authority to make such orders. This question has not yet been settled, however, by the Supreme Court of the United States. Mr. Morrison, speaking for the Commission, contends that if the law by amendment confers the authority to fix rates only in cases of pooling, this amendment will itself operate to sustain the claim of certain railroads that it has no authority to fix rates in any other case. This is the only objection which he makes in his letter, though he suggests that the Commission are not agreed upon the general propriety or wisdom of legalizing pooling contracts at all.



In our judgment, Mr. Morrison's objections to the Patterson Bill, which we assume are equally applicable to the Foraker Bill, may be adequate reason for an amendment conferring upon the Inter-State Commission in explicit terms the power to receive and hear complaints from shippers in all cases of supposed injustice, and power to order a correction of unjust or inequitable rates, subject to appeal to the courts, provided, however, that the order of the Inter-State Commission remains in force pending the appeal. In our judgment, the Inter-State Commission should have such power. The railroads are now apparently inclined to agree that it should have such power in

the case of pooling contracts. We would see this power extended over all inter-State rates.



Mr. A. F. Walker, Chairman of the Board of Directors of the Atchison, Topeka, and Santa Fé Railroad Company, who has been in succession an Inter-State Commerce Commissioner, Chairman of the Western Traffic Association, Chairman of the Joint Traffic Association, Receiver of the Atchison System, and now Chairman of its Board of Directors, has pointed out, in an interview published in the New York "Evening Post," three alternatives very closely resembling those which last week The Outlook indicated. First, the railroads may do nothing, leaving all to free competition, which will presently, he says, "bring chaos and ruin not only upon the roads, but also upon the entire business community." With this judgment The Outlook agrees. Secondly, the railroads can leave the Inter-State Commerce Commission to regulate all inter-State commerce. This would involve an amount of work on the part of the Inter-State Commerce Commission quite too great for it to undertake, and would assume an amount of knowledge which no such body could possibly possess. Or, thirdly, "the roads can seek to obtain some judicious amendment of the law, by which, under proper supervision and control, the mutual agreements necessary to the transaction of the business of transportation shall be legalized. The last is the best course for the railroads to pursue. In following it they are entitled to the assistance of every intelligent business man." This is the position of The Outlook; only in taking it we desire to define somewhat explicitly what is that "proper supervision and control." In our judgment, such provision and control would involve authority conferred upon the Inter-State Commerce Commission to receive and consider complaints against any inter State railroad respecting freight rates, passenger rates, or inadequate provision for the community which the road is organized to serve, and authority to render judgment upon such complaint binding upon the railroad until, on appeal to the Federal Court, it has been reversed by the Court

upon a consideration of the merits of the case. In other words, the Inter-State Commerce Commission should be vested with certain properly judicial functions of a very important and far-reaching character. That there will be difficulties in the execution of this plan is certain, but they will be less than the difficulties which will inevitably grow out of leaving the highways under the absolute control of corporations which are not judicial in their character and which often have interests apparently in conflict with those of the public whose servants they are.



President McKinley is wisely making the more important appointments in the foreign service slowly. The selection of Dr. Andrew D. White as Ambassador to Germany commands instant approval, because every one recognizes the fitness of the appointee for the difficult and delicate duties of that position. Dr. White is not only a man of generous education and long experience, but he has had diplomatic training as an attaché of the Legation at St. Petersburg; he succeeded Bayard Taylor as Minister to Germany in 1879, and five years ago he was appointed Minister to Russia. His most recent public service has been as a member of the Venezuela Boundary Commission. He is a man of courage, independence, culture, and special training for his work. General W. F. Draper, of Massachusetts, who goes to Italy, was a gallant soldier during the Civil War, a successful manufacturer after its close, and has been for twenty years an active politician. His principal public service has been in Congress, where, as member of the Committee on Foreign Affairs, he showed resolute good sense and sobriety of judgment. Mr. Charles Tower, of Philadelphia, whom the President has appointed as Minister to Vienna, was educated at Phillips Academy and Harvard, spent a year in the University of Madrid, another at Paris and Tours, a third at Frankfort-on-the-Main, traveled extensively, visited the Far East, and in many ways had the richest educational opportunities. He was admitted to the bar of Philadelphia in 1878, but removed to Minnesota, from whence he returned ten years ago. His scholarly

interests are evidenced by the fact that he is a Trustee of the University of Pennsylvania and a Vice-President of the Historical Society of the State; and his literary gift appeared in his admirable biographical study "The Marquis de la Fayette in the French Revolution."



The army of office-seekers which invaded Washington simultaneously with the arrival of Mr. McKinley has gone home, defeated, sullen, and prepared to "knife" somebody. That is the inevitable result of the system of office-seeking—a result which politicians are constantly recognizing, but upon which they have not had the courage to base definite action. That is to say, every practical politician of intelligence is free to confess that the distribution of offices is the greatest danger which besets any party coming into power, and yet very few of those who are free to make this confession have had the courage to oppose the system. It is said, and we hope upon good foundation, that Mr. McKinley has very frankly intimated to Congress that he does not propose to fill many offices until some needed legislation has been secured.



A bill is being strongly urged before the Wisconsin Legislature which deserves the attention of Good Government Clubs in every part of the country. It is known as the Lewis Primary Election Bill, and is carefully framed to carry out the desire almost universally felt to take the selection of candidates out of the control of the politicians, and give it to the whole body of voters. The bill provides that primary elections shall take the place both of caucuses and nominating conventions. These primary elections must be held early in September preceding the general elections, and be held at the same time and in the same booths. Any citizen may vote any ballot he chooses, but may not vote more than one. Official ballots are to be furnished upon which the names of all candidates must be printed whose nomination papers are signed by one per cent. of those who voted with their parties at the previous election—provided the number is not less than 100 for county offices or less than 500 for State offices. The

candidates in each party receiving the highest number of votes become the candidates of the party. The South Carolina plan of a second ballot, in case no candidate receives a majority of all the votes cast, is not, as we understand it, considered essential. The Chicago "Times-Herald," to which we are indebted for a description of the bill, says that it cannot pass at this session unless at the end of a very hard fight with the political machines. This was inevitably the situation, for no body of men will readily consent to the loss of power which the passage of this bill would involve for the politicians. If the bill could be passed, it would be the heaviest blow to the boss system yet proposed. We trust that defeat this year will be a signal for organization in its behalf in every part of the State.



Colorado has been added to the short list of States which have abolished capital punishment. Michigan, Wisconsin, Maine, and Rhode Island are, we believe, its only predecessors, though Kansas has practically put an end to the taking of life by the State by making the signature of the Governor essential to an execution. The Colorado House has rejected a bill legalizing child life insurance. The Colorado Senate has rejected a bill reducing railroad fares to three cents a mile. The Nebraska Senate and the Connecticut House have rejected woman's suffrage bills. Several Western and Southern States have passed laws reducing the salaries of public officials. Thus, the Oklahoma Legislature, before its adjournment, effected reductions ranging from 25 to 40 per cent. The same Legislature, however, was liberal enough to establish a Territorial university for colored students. The New Hampshire Legislature, which also has adjourned, rejected all propositions to repeal or weaken the prohibition law. It passed an act reducing car-fares at certain hours, but the Governor vetoed this provision. The Idaho Legislature, before its adjournment, passed a convict parole law, a law against gambling, and a law making seven per cent. the legal rate of interest. The Wisconsin Legislature has passed an act making the selling of pools on races or other sporting events a penal offense. In Illinois a powerful rail-

road lobby has been urging the passage of a bill giving to a commission the powers over street-car franchises now possessed by city councils, authorizing the extension of such charters for fifty years, and containing other provisions likely to check the movement for the reduction of fares. Among the bodies which have denounced the bill are the most important municipal reform organizations, several of the trades-unions, and the Congregational Club.



We have received a number of letters from Colorado women protesting that the article by Miss Priscilla Leonard on "Woman Suffrage in Colorado," which appeared in *The Outlook* for March 20, contains specifically some errors as to fact, and generally gives a wrong impression of the achievements of women in the political progress of that State. We print the following letter here in order to give the corrections as to fact as prominent a place in our columns as the original article:

Will you kindly correct a few errors in the article "Woman Suffrage in Colorado," published in *The Outlook* of March 20? First: "No women are at present on the Denver School Board." There are three school districts in Denver, known as Districts No. 1, No. 2, and No. 17. Mrs. Foote is a member of the school board in District No. 17, and Dr. Mary Barker Bates is a very efficient member of the school board in District No. 1. Second: "The laws concerning social purity, the rights of married women, local option, etc., are not yet abreast of some of the Eastern States." The first Legislature elected after the granting of equal suffrage enacted a law raising the "age of consent" from fourteen to eighteen years. It also gave to a married woman an equal voice with the husband in regard to the children. Married women have always had a right to transact business in Colorado. Third: "Even in securing better nominations the new element hardly tells at all." Mrs. Routt, wife of ex-Governor Routt, said in reply to an inquiry in regard to that matter, "I know better men are nominated. I hear the politicians talk, and they say of certain men, 'The women will not support them.'" It is true that Mrs. Peavey was not re-elected State Superintendent of Schools, but her successor is a woman who has for several years acceptably filled the chair of English Literature at the State Agricultural College.



After a careful re-examination of Miss Leonard's statements, and a comparison of them with the statements in reply

by friends of equal suffrage in Colorado, we cannot see that our correspondents present any very weighty objections to Miss Leonard's general conclusion. It is clear that the majority of Colorado women believe in woman suffrage; but it is not clear that political conditions in Colorado are any better than they are in New York or Massachusetts, or that the women of Colorado take any more vital interest in education, sanitary and political reform than they do in New York and Massachusetts. Our own observation leads us to believe that the influence of high-minded women upon political affairs is exercised with as telling effect in some of the Eastern States, where they are not burdened with the ballot, as in Colorado, where they bear this burden. It is fair to add, however, that a large number of the influential men and women of Colorado, men and women whose judgment we very highly respect, do not agree with us in this opinion. Those of our readers who care to know what the advocates of woman suffrage have to say in support of their position will do well to address Mrs. Helen G. Ecob, 1840 Sherman Avenue, Denver, Colo., for leaflets which give the suffragist point of view. We simply take the occasion to restate our own position. Mr. Ruskin somewhere says that when women throughout the world unite in desiring the abolition of war, war will be abolished. So we believe that if the women of the United States ever unite in asking the men of the United States to impose upon them the burden of suffrage, the men will not be able to resist the demand, and will not wish to do so. But until that time comes, we do not think that seven-eighths of the wives and mothers and sisters of this country should be plunged into the turmoil of political life because one-eighth feel that justice demands a recognition of their right to vote if they want to.



It is no new thing for the Mississippi River to overflow its bounds, but the present inundation is unparalleled in the extent of the devastation. From as far north as St. Paul down to New Orleans breaks have occurred in many widely sepa-

rated districts, and the Ohio, Cumberland, and Tennessee Rivers have also flooded great areas. The most serious damage has been in the Yazoo Delta—a triangle of land formed by the river and two lines of hills south of Memphis, which includes millions of fertile acres, cultivated by a population of nearly 200,000 people. This region has been completely flooded by the breaking out of several crevasses; the commercial center of the district, Greenville, has been seriously damaged, and is now on a newly formed island. The loss in this region of crops, houses, and cattle must reach an enormous aggregate. Loss of life there has been, but very slight in proportion to the extent of the disaster. The need of relief for thousands of homeless and almost starving people cannot be exaggerated. Elsewhere in Mississippi, and in Arkansas, Tennessee, and Louisiana, similar devastation has prevailed, and the end of the inundation, it is feared, has not yet been reached. The remarkable rise in the river—at St. Paul on Friday the river was more than seventeen feet above the high-water mark—has been partly due to unusually heavy rainfalls, partly to the rapidity with which the frozen northern streams have this spring broken into freshets. We have no doubt whatever that the reckless felling of forests on hill-sides throughout the Northwest is largely the cause of the more and more frequent river floods.



The rapid growth of public opinion in favor of a progressive inheritance tax was exhibited in most striking fashion by the vote of the New York Assembly last week upon the bill drafted in accordance with Comptroller Roberts's recommendations. This bill provides that the tax upon personal estates in excess of \$10,000 shall remain 1 per cent. upon the first million dollars, but on estates larger than that sum shall be gradually increased until the rate is 10 per cent. on personal estates exceeding \$4,000,000. These are the rates proposed when the estate passes to the immediate family of the decedent. Where there are no heirs in the direct line, the proposed rate of taxation is in the neighborhood of 5 per cent. more. These rates are a trifle higher upon large estates than the now imposed in Eng-

land, where 8 per cent. is the maximum, though real estate as well as personalty is taxed. Yet this radical measure passed the Assembly by a unanimous vote. Equally significant are the newspaper criticisms upon it. The New York "Sun," instead of deriding as "Socialism" this effort to check the separation of classes, endeavors to defeat the bill by declaring that the proposed taxes may be evaded. Like all hurtful falsehoods, this one contains a certain element of truth. In Australia, where rapidly progressive inheritance taxes were first established, the "Sun's" argument was the last to be abandoned by a retreating conservatism. In actual experience, says Sir Charles Dilke in his "Problems of Greater Britain," it was found that relatively few rich men divided their property before death, and even where they did, the purpose of the law was partly fulfilled by securing the earlier breaking up of large estates. In all well-drafted inheritance tax laws gifts made in immediate anticipation of death are also taxed. In England to-day it is not even suggested that the progressive inheritance tax law is seriously evaded, and the statute is almost as satisfactory to individualists as to socialists, since no one believes that the small deductions from vast inheritances lessen either the industry or the thrift of society.



In New York City two street railway companies have fallen out, and the public may get its own. The Sixth and Eighth Avenue street-car lines were chartered in 1851, when the street-car lobby was weak and poor, and aldermen were able to protect the rights of the public. The charters granted stipulated that the city might buy the roads on payment of their cost, plus a ten per cent. advance thereon. The two roads are now leased by the Metropolitan Traction Company, which has half completed arrangements to change the motive power from horse to electricity. The Third Avenue Company also desires to become the lessee, and has demanded of the city that it exercise its right to purchase the Sixth and Eighth Avenue roads in the manner provided for in the charters. Should it do so, the Third Avenue Company offers to pay the

city an advance of \$1,000,000 on the stipulated price, or lease the roads at 10 per cent. a year on the city's investment. In either case the Third Avenue Company offers to pay the city 5 per cent. of the gross receipts in addition to the \$1,000,000 advance, or 10 per cent. rental. As this is an initial offer, still better terms may be secured if the rivalry of the two great companies leads to competitive bidding. The Corporation Counsel reports that the city has no funds at its disposal to use in the profitable way proposed; but a bill is being drafted to authorize the city to borrow at 3 per cent. the sum which is certain to yield more than 10 per cent. A committee of the City Club and certain of the labor unions are urging that the charter rights of the city be exercised, and that the public receive the largest possible revenue or the cheapest possible service from the roads in question.



The death of Charles Eliot, the son of President Eliot, of Harvard University, is a great loss not only to Boston and its vicinity, but to the whole country, to which his work would have proved, and despite his early death will prove, an example and an inspiration. The noble system of public parks assured to the city of Boston constitutes his enduring monument—one which, unlike most monuments, will grow richer, greater, and more beautiful as the years go by. The plan of creating such a park system was largely his; the method of its execution still more his. Associated with Mr. Frederick Law Olmsted, in whose office his first professional work as a landscape architect was carried on, he stood already, at the age of thirty-seven, second only to his senior in the firm of which he early became a partner. From early boyhood he manifested an ardent love of natural landscape. By special study and by European travel he acquired proficiency in what is still an imperfectly developed art. To natural aptitude and assiduous and extensive study he added that indescribable quality which we call genius. He was an artist—sculptor, painter, architect—revealing and creating beauty, with nature for his instrument. He was a poet who wrote with trees and grass and flow-

ers and hills and rocks as his alphabet. His death leaves a vacancy in a profession to which as yet the attention of but few is turned, and in which no educated skill can altogether compensate for the lack of native genius.



The Baron de Hirsch Fund Trustees are about to have the administration of another generous donation from the Baroness de Hirsch. This donation of the Baroness to her people in this country is given in order to carry out the intentions of the late Baron de Hirsch. The fund will be used in providing model tenements and to increase the opportunities for technical education of the Hebrew children, who, the Baroness feels, are in a measure her wards. The fund available will be somewhere in the neighborhood of a million dollars, and doubtless will be available this year. The formulated plans will be laid before the Trustees of the Baron de Hirsch Fund. The word "congested East Side" are frequently seen in print, but few people comprehend what they mean. There are certain streets where for blocks and blocks the high tenements on each side are inhabited by Hebrews. The best time to realize the overcrowding of these tenements is on a fine Sunday afternoon. It is impossible for the number of children who come out of these tenements to find room on the sidewalks. Looking up the street on a recent Sunday afternoon, the asphalt pavements were seen to be literally crowded with the children from the tenement-houses on either side of the street. It is to relieve this condition that the Baroness de Hirsch proposes to build model tenements that will attract these people out of their present overcrowded homes.



The teachers of New York City have presented an argument at Albany urging the increase of the salaries of the women teachers. A comparison with the salaries paid in entirely different fields of labor under municipal control will doubtless be instructive to many people who criticize our public schools. There are over 1,300 teachers in New York who receive less than \$600 for their services;

over 2,000 who receive less than the maximum paid the street-sweepers, \$720 ; over 2,400 who receive less than the stablemen of the Health Department, \$780. There are 4,000 women employed in the public schools of New York City, not one of whom receives the salary paid the stable-foreman of the Street-Cleaning Department, \$1,200, and all of the women principals receive less than the police sergeant or the foreman of the hook-and-ladder companies. The women teachers petition the Legislature to enact a law that no teacher shall be paid less than \$600 a year, nor shall any teacher after ten years' experience receive less than \$800, and that the salaries of the women principals shall be increased each year \$250 until they reach the limit of \$2,500. The teachers close their argument with this statement:

"They feel that such action will not only be just, but expedient, for the schools are at present suffering from the lack of teachers, as the salaries are too low to attract women competent to fill the vacancies."



Ex-Mayor William R. Grace, Mrs. Grace, and Mr. Joseph P. Grace have set aside the sum of \$200,000 for the founding of a manual-training school for women and girls in New York City. This is the first establishment, so far as we know, of a manual-training school designed entirely for girls and women. Mr. Grace further provides that no tuition fees shall be charged where the applicants are in needy circumstances. This meets one of the greatest needs of the young women of New York. It is interesting to note that the leading instructors in manual training for women lay stress more and more, as the years go on, on the moral effects of manual training. It is difficult to make the general public realize this great fact. The hand cannot lie. Recently the head of the Domestic Art Department at Pratt Institute made this statement with regard to instruction in millinery: "The milliner must make her design clear to herself before beginning, either by imagination, by a sketch, or by a model; sometimes by all three. She must have the manual dexterity so to cut, make, and design her materials as to express this idea the first time she tries. This requires a quick eye, a firm, delicate

touch, and decision of character." Of the use of a sewing-machine the director said: "It teaches a girl self-control, a steady, firm touch, ingenuity, and some knowledge of the machinery with which our modern life is surrounded." It is not merely for skill or wage-earning that manual training is designed. It has in it all that is necessary to train the whole of the nature, and this is its chief value, and is the chief reason why such a gift as that from Mr. Grace and his family is a promise of higher citizenship and better homes.



An innovation in school management in New York City began March 28. One hundred and fifty medical inspectors of schools were appointed about two weeks ago to visit the schools daily and examine such children as in the judgment of the teachers gave evidences of illness. One hundred and forty-seven of the one hundred and fifty inspectors appointed entered upon their official duties March 29. The report of the first day's inspection was as follows: 140 pupils were excluded from the schools because of contagious diseases; there were fourteen cases of suspected diphtheria, three of measles, and one of scarlet fever in the contagious state of the disease; thirty-five cases of contagious eye diseases, three of mumps, one of croup; eight cases of chicken-pox, and eight cases of other contagious skin diseases; fifty-five cases of parasitic diseases; fifty-five diseases of the head, and twelve of the body. Twelve of the parents of the children excluded visited the Health Board and violently protested against the exclusion of the children for any such cause. The total number of pupils examined was over 4,000. President Wilson, of the Board of Health, when the report of the first day's work of the Medical Inspection of Schools was laid before him, said, "We have found the leak." He believes that this inspection will prevent among children, especially in the primary classes, the spread of contagious diseases which have defied the closest attention of the Board of Health in the past. Another good that must result from this medical inspection is the discovery of the dirty condition of the bodies and clothing of many of the children attending the schools. When the report is made covering this

phase of school life in certain sections of New York City, it is believed that public sentiment will demand the establishment of free baths at once. Cleanliness is a simple impossibility in many of the East Side homes.



On the invitation of President Harper, Lady Aberdeen, the wife of the Governor-General of Canada, last week delivered the address at the quarterly convocation of the University of Chicago. This is the first time such an honor has been conferred on a woman in this country. The subject of Lady Aberdeen's address was, "The University and its Effects on the Home." Lady Aberdeen indorsed co-education; the self-consciousness that has limited woman's influence in the past, the speaker believed, would disappear as co-education became more common. She deplored the tendency of men and women to organize on separate lines to accomplish common ends; the home is the world's safeguard, and men and women can protect it and develop its influence by working, not apart, but together. Culture, she said, is the end of education, and its presence in the home a dominating influence to secure the spiritual development that is the fruit of true education. Men and women are God's instruments for building his kingdom; and progress depends on the closeness of their relation to each other, morally and intellectually.



In business failures the first quarter of 1897 shows an encouraging report. According to "Bradstreet's," the total number of failures in the United States was about 11 per cent. less than in the same quarter of 1896, and 16 per cent. less in aggregate of liabilities. The number of Canadian failures for the three months' period shows a decrease of 12 per cent., and in aggregate liabilities a decrease of about 17 per cent. According to "Dun's Review," the average liabilities in failures of manufacturing concerns for the quarter was about \$28,800, and that in trading concerns only \$7,800. The fact that these failures are smaller in number and average amount than in the corresponding quarters of three previous years is an indication of more substantial business.

Our Treasury statistics for the month just closed are exceptionally favorable. Receipts represent an increase of over \$10,000,000 as compared with March, 1896, and the expenditures are slightly below those for the corresponding month last year. Last month's surplus was over \$9,000,000. Of course the increase in receipts was due to withdrawals of merchandise in anticipation of the Dingley Bill. About the middle of the month the payment of duties was extraordinary, but after that they declined somewhat, as the anxiety regarding a possible retrospective or retroactive clause in the Dingley Bill had partly disappeared. During the last week of March, however, the rumor of such a clause again became rife, and payments again became large. The duties paid were mostly on woollens and tobacco. The receipts at the New York City custom-house for the month have been exceeded in any one month only once before—namely, in August, 1872. In July, 1890, just before the McKinley Bill went into effect, the duties paid amounted to over \$17,000,000, but the sum was not quite so large as that for last month.



In connection with the large withdrawals of goods from warehouses during March there was a greater demand for loans, but funds were found to be still so plethoric that the total effect on rates was not very remarkable. During the month call money did not at any time exceed the quotation of two per cent., and was in general lower than that. Time money advanced, however, about half of one per cent. Another encouraging March report is that of bank clearings—nearly two per cent. larger than for March a year ago, and the first monthly increase since April, 1896, over a corresponding total for the previous year. Atlantic exports of wheat and flour for last month were half a million bushels ahead of those for March, 1896. March receipts of cotton were larger than for the same time last year, but exports were smaller. The month's railway stock market has been much disorganized owing to the decision of the United States Supreme Court, a decision which also affected prices in iron, steel, and other markets contributory to the railway industry. Our roads in the far

West, which have had a virtual monopoly of the carrying trade to the Kootenay mining district of British Columbia, are now facing the probable diversion of much of that trade by the proposed building of a road through the Crow's Nest Pass and connecting with the Canadian Pacific Railway. If the new road is built by the Canadian Pacific, it is anticipated that the Dominion Government may refuse to grant any subsidy without reserving to itself the right to regulate rates so as to safeguard general as well as local interests. The discussion of rate-control in this country has emphasized the discontent across the border. A prominent organ of Canadian opinion declares that "the charge that local discriminations on our transcontinental line have built up American cities at the expense of Canadian points is unfortunately supported by abundant evidence. Discontent will not be allayed until some impartial tribunal is authorized to adjudicate between the shippers and the carrying company. Turn which way we will, there is no practical or effective remedy short of Governmental regulation of rates."



The situation in the East is admirably summed up in a letter quoted by the London correspondent of the New York "Evening Post." "Here," says the writer, "are Turkey and Greece, neither anxious for war, being pushed into war through the agency of the European concert for the maintenance of peace. They would easily come to agreement if left to themselves, but the Powers forbid." This probably states the situation precisely as it is. In the interests of peace the Powers are creating a situation which can be modified only by war. If reports are to be trusted, the far-famed and much-vaunted blockade of Greece was to begin on Monday, but was again indefinitely postponed by the action of France. Precisely what that action is based on, or what it has in view, the cable does not report. What it does report is the continued occupation of practically the whole island of Crete, with the exception of a few cities, by General Vassos; the floating of the flags of the six great nations from the ridiculous citadel at Canea; the parade of the ships, and the occasional

landing of boat-loads of marines. Nothing is done, and at this writing it does not seem as if anything ever would be done. The spectacle is one to fill the cynic with joy and furnish the satirist with material of unimaginable richness. Meanwhile it is to be noted as an auspicious sign of the times that the English Ministers have grown extremely irritable on the subject, and lose their temper whenever they are interrogated as to English policy. That policy, as stated in various forms, is to secure autonomy for Crete and preserve the peace of Europe. This is a lucid and definite principle of action, but the difficulty lies in the details. The moment the concert comes to details, it promptly breaks down. It is reported that Russia is massing a large army on her southern frontier, and there are those who say that the Russian policy is to preserve the present condition of uncertainty as long as it is advisable for her own interests; to then precipitate a war, and send an army straight into Constantinople. The English may take a lesson from their recent experiences in the Far East. It may happen that while the Ministry is sedulously guarding the concert of Europe at the expense of Crete and in defiance of English opinion, the Russians may send that concert to the four winds at a moment's notice whenever their plans are matured, and the far-famed man of strong foreign policy, Lord Salisbury, again reveal the fact, so long ago made public by Bismarck, that he is a lath painted to resemble iron.



The Associated Press reports that both branches of the Japanese Legislature have passed the bill to change the standard of value from silver to gold. The gold yen, which is made the unit, is, of course, of only half the value of the old gold yen, or of the same value as the present silver yen—51 cents. The silver yen now in circulation are to be kept at par with gold by being made redeemable therein. The amount of silver now in circulation or in the Imperial Bank is estimated by the authorities at only \$40,000,000, or one per cent. of the silver money of the world. Already the Imperial Bank holds nearly \$20,000,000 in gold coin, and the gold bullion received from the war indemnity

is expected to provide against all difficulty in the making of the change. The avowed purpose of the change from silver to gold is to facilitate the making of loans from foreign bankers. The opposition to the change comes from the manufacturing and commercial classes, who have been especially prosperous during the last few years of rising prices under the silver standard. The Cotton-Spinners' Association is reported to have prepared a protest against the change. It is not expected, however, that the opposition will be able to prevent the new law from going into effect at the time proposed—October 1. The advocates of the international gold standard are, naturally, elated over their victory.



The Cuban insurgents have again lost their commander-in-chief. Major-General Rivo Rivera, who was wounded and captured by the Spanish forces on Sunday of last week, succeeded Maceo in accordance with the frequently expressed wish of the latter. He is a pure white (Maceo was a mulatto), had great experience in the former Cuban insurrection, and is universally regarded as a man of high personal character and pure patriotism. His successor will probably be General Gomez, though it may be General Garcia. As we write, the Spanish authorities at Havana are waiting to hear from Madrid as to the desirability of putting General Rivera on trial before a court martial under charges of treason. If tried by court martial, there can be little doubt of a conviction, and Rivera's death would be only too likely to follow. It may be earnestly hoped, however, that the Spanish authorities will see that to inflict the death penalty would be bad policy and unnecessary. Though neither Spain nor other countries have recognized the belligerency of the Cubans, the history of two years shows that war is going on in Cuba. To treat the commanding general of forces which have so long baffled Spain's great army as if he were the head of a gang of assassins would be neither wise nor brave. Apart from the capture of General Rivera there is little in the Cuban situation that is new or important; each side claims that the advantage of the war lies with its forces.

Johannes Brahms, the eminent German musical composer, died last week in Vienna. By general consent he is ranked as the greatest musical genius of the present time; some of his admirers, indeed, have enthusiastically accepted Rubinstein's classification, and mention Bach, Beethoven, and Brahms as the three great masters of musical composition. But his critics have been as extravagant in their attacks as some of his injudicious friends have been in their adulation. The truth, as it generally does in all debatable questions, lies midway between the two extremes. Brahms's work belongs to the classical rather than to the romantic school; he was intellectual rather than poetic. His knowledge of the forms of music, his command of its science, and his purity and fidelity of purpose in composition have rarely if ever been surpassed, but he lacked the passion and fervor of Liszt, Wagner, and the romantic school, and those who judge of music simply by the standards of sensuous beauty are not drawn to Brahms. It is not true, however, that sensuous beauty is an element which he ignored, as some of his finest songs, his chamber-music (in the composition of which he was a master), and his popular arrangements of the famous Hungarian national dances all testify. His own opinion as to who should be called the greatest figure in the history of music, and also his personal brusqueness and severity, are well illustrated by an anecdote which is related of him in the New York "Tribune:" "Once a host produced a bottle of wine which he said he called Brahms wine because it surpassed all other wines, as Brahms's music surpassed that of all other composers. 'Take it away,' said Brahms, laconically, 'and bring us a bottle of Bach.'"



Dr. A. S. Currier, of the McCormick (Presbyterian) Theological Seminary, asks us to say that Dr. Abbott is being widely quoted as classing the Seminary among those which teach the principles of the Higher Criticism, and that such a classification is incorrect. Dr. Abbott is misquoted; his statement in a recent sermon was to the effect that the Chicago Theological Seminary (Congregational) may be included among those institutions which give more or less admission to the methods of Higher Criticism in their system of instruction.

Our Consular Service

In the closing days of the last Congress a bill was introduced "to increase the efficiency of the foreign service of the United States, and to provide for the organization of the consular service." This brings up the next great administrative department of the Government which ought to be shifted from the feudal to the American basis—from the basis, that is, of appointment as a personal favor or party reward, to the basis of appointment on the ground of competency, adaptability, and capacity. Nothing could be more unbusinesslike and un-American, from every point of view, than the haphazard way in which our consular service has hitherto been managed. We have had a great many excellent consuls because there are a great many capable men in this country, but we have secured their services in spite of a most vicious system. To represent the country abroad, either from the commercial or diplomatic point of view, demands special judgment, ability, and training; and when a man has secured a knowledge of the country with which he is dealing and thorough familiarity with the affairs of his office, he ought to remain so long as he does the work properly. The general object of the bill referred to was to reorganize the consular service on a sound basis; to select men, in the first place, on the ground of merit, to put them in the order of promotion, and to subject them to removal only for cause. It proposed to divide all consular officials into first and second class consuls-general; first and second class consuls; first, second, and third class vice-consuls and consular clerks; the consular agent to be abolished. For the system of fees, which is vicious to the last degree, was to be substituted a system of fixed salaries, varying from \$1,200 to \$6,000; all fees to be turned into the Treasury, where they belong. It is very much to be hoped that this bill, or some bill like it, will be introduced into the present Congress and passed. The consular service might be reorganized by executive order without the help of Congress, but it would have an encouraging effect upon the country if Congress were, by the passage of such a bill, to put itself on record in favor

of sound American methods abroad as well as at home. It cannot be done a day too soon for the interests and reputation of the country. Our consuls have been in many places in times past the source of intense mortification to all those Americans who care for the preservation of American dignity in foreign countries.



Intercollegiate Debates

The strong interest taken in the recent competitive debate between Yale and Harvard (Yale's second successive victory after several defeats) and that between Harvard and Columbia—interest evinced both by the general public and the college communities—marks a healthful and serious tendency in college life. A few years ago the great body of students were inclined to regard public debating as, on the whole, a trifle priggish, and as of interest only to the men actually engaged. Now the competitive debate is recognized as one of the great events of the year, and the whole college world rejoices in a victory or deploras a defeat as earnestly as in the case of a university football or rowing contest. The recent victory of Yale over Harvard was celebrated at New Haven by bonfires, illuminations, and general rejoicing in the enthusiastic fashion common after a great athletic victory. The possibilities of victory or defeat, the training of the men, the advantages of choice of subject, and the like, were all discussed in advance with ardor. A press dispatch from New Haven says that it is "a common remark that this achievement is of more value and importance to the University than would be success in every branch of athletics during the present year." A similar interest in such debates is seen in many of the Western colleges; and there is every reason to believe that the success of this method of intercollegiate competition will be lasting and general.

Those of us who remember the contempt with which some twenty years or more ago the great universities treated the attempt to institute a great annual literary and oratorical intercollegiate contest can best appreciate the change in feeling. It is due, we think, largely to the good judg-

ment of those having the matter in charge in making the debates intellectual rather than rhetorical; in choosing questions of present moment in which the whole public is interested; in making the contests each single—that is, between two colleges, rather than an extended oratorical exhibition—and in keeping carefully away from sensational methods. The effect has been excellent both in raising the intellectual standards of college men and in impressing it on the great mass of newspaper readers, who are wont to learn of college enthusiasm only in connection with the great athletic contests, that there is among students no lack of eagerness to train themselves to take an intelligent part in the future settling of the problems of the day.



Lenten Thoughts

Christ's Last Words: "Into Thy Hands"

The last words of Christ, breathed out in the hour of his departure, were, "Father, into thy hands I commend my spirit." The words are the more full of inspiring meaning because they follow the cry, "My God, my God, why hast thou forsaken me?" Into the hands of a Father he commends himself even at the very hour when he can with difficulty escape the heartbreaking conviction that his Father has forsaken him. This is Christ's commentary on the declaration, "Though he slay me, yet will I trust in him."

In the faith of Jesus Christ, death was simply the departure of the spirit from the body. When he came to the chamber of death, he called back the spirit of the maiden to arouse again the sleeping body; when he met the funeral procession, he called back the spirit of the young man to reanimate the lifeless body; when he came to the closed tomb, he called with a loud voice to the not far distant spirit of Lazarus to come back and bring the body forth into light and evident life again; when the penitent brigand asked to be remembered, his reply was, "This day shalt thou be with me in paradise;" when his own body was

being dissolved and his spirit was escaping from its prison-house, he felt himself departing, not to the charnel-house of the dead, not to a long and dreary sleep, not to a shadowy Hades, not to an ante-room of immortality to await a future resurrection, but to the Father of immortal spirits, to Him concerning whom he had said, "God is not the God of the dead, but of the living." This is the first truth writ large in this last word of the Son of God: death is also resurrection. Earth to earth, dust to dust, ashes to ashes, is not all; Christ teaches us to add the words, The spirit to God who gave it.

But there is in this, Christ's final message to mankind, a deeper meaning. Faith in God is more than faith in immortality. To those who have the strongest faith in the immortality of the soul, the clearest vision of the future destiny, because the clearest understanding of the present nature of man, there is still an impenetrable veil between this life and the life beyond. Who does not wish sometimes to draw aside this veil? Who does not desire, with an irrepressible longing, which is more than curiosity, that he might see to what continent the ghostly ship has carried his companion from these shores, and presently will carry him? Who does not at times greet with gladness the imaginations of poets, brilliant but unsubstantial as the western clouds aflame with glory at the setting of the sun, and mourn when the glory fades away, and the clouds grow gray or disappear, and the life has sunk behind the horizon, whither no imagination can follow? Then let him take these words of Christ:

"Father, into thy hands I commend my spirit."

Death transfers the saint from the Father's glory on earth to the Father's glory beyond; and transfers the penitent from the Father's mercy on earth to the Father's mercy beyond. From his power there is no escape; and the same voice which declares, "All power belongeth to thee, O Lord," declares also in the same utterance, "To thee also belongeth mercy." What awaits us we know not, but we know that the Father awaits us. What awaits the unnumbered heathen who have passed as shadows through this life we know not; but to the Father we may confidently

commend their spirits. All doctrines of the Future Life, save one, must be held with humble distrust of one's capacity to know here anything aright concerning the hereafter; all except this: "His mercy endureth forever."

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

In Christ's Seven Last Words appear that faith and hope and love which are the essential spirit of Christianity, because the essential spirit of Christ. Hope proclaimed to the dying brigand at his side, who but for his word could have seen before himself only the door to Dante's Inferno, with its inscription, "He who enters here leaves hope behind;" hope proclaimed to the world, in the more than conqueror's triumphant call, "It is finished." Love for the men who nailed him to the cross and taunted him as he hung there, spoken in the prayer to God, "Father, forgive them, for they know not what they do;" love for the disciples and the mother who stood helpless and heart-broken witnesses of his sufferings, in the broken words commending them to each other's care and keeping. Faith uttered in the cry, My God, my God, even in the hour when to the darkened spirit God seems to have forsaken him; faith repeated in the cry, Father, into thy hands I commend my spirit, in the very moment when, with the last expiring breath, the spirit escapes into the unknown.



The Spectator

"Bohemia—Bohemia is—Bohemia is a country bounded by—Bohemia is a country bounded by—" This is the way the Spectator used to study his childish geography lessons, after a manner then in vogue which taught *all* lessons parrot-fashion—a most pernicious method. Geography is now taught quite differently—along with history the Spectator believes, and in a manner more progressive and interesting. But in the bounding of Bohemia the Spectator is willing to take any odds that the new method would be no more helpful than the old.



"Bounded by—" is as far as his old-school methods have ever carried the Spec-

tator, and it is his belief that there is no further to go, the reason being that there are no boundaries to that misty land. Who knows where the elusive country really is? We recognize here and there stray colonies from her shores—if shores she has—but the motherland must be, as some think heaven is, a condition rather than a place. As to the inhabitants of Bohemia, it would be an utter impossibility to take a census of them. So many claim they are Bohemians who have no drop of that blood in their veins, and some bearing the very phylactery bound on their brows deny their birthright with indignant energy.



The Spectator was once driving on a conventional boulevard, behind two conventional horses, with a conventional coachman and footman on the box. The whole "turnout," including the lady owner (in all respect 'tis said), might have been cut from folded paper as children cut paper dolls. It was like every other turnout of its class in the driveway. The Spectator was irreverently thinking this as the carriage parted from the stately procession and moved sedately into a more private road. Here the lady of the chariot lifted her hands and removed a little masque veil from her bonnet. She also leaned forward and pressed a button which plainly rang, "Drive faster," for the coachman whipped up his horses into a high-stepping trot. On the word of a Spectator, this was all. We drove at a fast trot, and the wind blew her hair, but the lady looked around at the Spectator with the pleased expression of a cat eating stolen cream. "Dear me!" she sighed, "isn't this delightful and Bohemian!" The Spectator has always taken great credit to himself that he did not on this occasion burst into a great Bohemian guffaw; and yet, truth to tell, in his heart of hearts the Spectator knows that he, too, is a Philistine, not of the strictest sect as was the great example of Philistinism here quoted, but still a Philistine. That is where he thinks he should be counted in a strict census. But it's a wise child that knows its own country. The lady of the chariot thought she knew hers!



It's an amusing thing to notice how people all swear by their own boundaries. The line of one may be but a hair's breadth outside the line of another, and by to-morrow these two neutral lines may have changed owners, but for to-day each owner will swear vehemently by his own line, as he has drawn it, and feel with real pain, perhaps, that the other is dangerously broad—or harshly narrow. Wherever our line chances to be at the

time, we defend it to the death. The Spectator's line in Bohemianism is, he knows, as fluctuating as tide-lines on a beach. When in Philistia, he thinks himself a true denizen of Bohemia; but once fairly in Bohemia, he knows with no manner of doubt that his Bohemianism is but a faint-hearted thing—a kind of old-bachelor Bohemia.



The trouble with the Spectator is that he gets shocked. Now, shocked the true Bohemian never is. He may sit and see others go further than he would quite care to go himself, but their going does not annoy him in the least. He only smiles indulgently—the sole protest being that he does sit and smile when he might rise with a shout and join in the sport. One may always join in the sports of Bohemia. There are no class distinctions. When the Spectator, on the contrary, sees what he cannot approve, he feels it laid on him to rise and protest or leave the country altogether. If he stays in spite of his conscience, he knows just how he looks, and what a kill-joy his presence is to those whose veins are beating with the riotous blood of a true Bohemian birthright. On such occasions as these the Spectator reminds himself of a little girl he once saw at a children's party. She had evidently been taught that games were frivolous, yet games were being played. In the corner she sat jealously guarding a small sister—both stolid, heavy-looking creatures. "We are not taking part," she would repeat in a self-approving way, not pleasant or childlike. "We are not in the game." In true Bohemia, half the time the Spectator is "not in the game," and he sees the jovial players eye him exactly as he saw those frolicking children eye the little protestants in the corner.



An elderly and most simple-hearted provincial clergyman said lately to the Spectator: "Such an odd thing happened to me the other day. I was dining at a friend's house in the city *en famille*, and found another guest there—a sweet, lively little lady. She entertained me all through dinner, laughing and talking away. After dinner we went into the library, and what do you suppose happened there? She smoked!" "What did you do?" asked the Spectator, with peculiar anxiety. "I was very much interested," was the simple reply. "There was no fuss about it. They passed her cigarettes, and she lit one. I never saw a woman smoke before." "But weren't you shocked?" "I don't think so. They told me she learned to smoke abroad. Her mother was a Russian. It was only a national habit to her." Here

was a born man of the world, who had never seen the world at all, and yet was at home in any circle. As for the Spectator, he must confess that he was specially interested in the story because he had never learned, and has not yet learned, to be equally well bred in like cases. For the life of him, the Spectator cannot keep his eyes in their natural narrow limits when he sees a woman of any nationality smoking. In spite of his efforts, he knows he has two round disapproving holes under his brows. It is no affair of his, of course; his advice has not been asked, nor his approbation either; his reprobation may be as an impertinence; and yet—and yet—

" Spare us the hint of slightest desecration,
Spotless preserve us an untainted shrine;
Not for thy sake, O goddess of creation,
Not for thy sake, O woman, but for mine !"

These quaint little lines, which he stumbled on in a volume of other conceits as quaint again (hereby recommended to all readers—its title "*Lapsus Calami*"), almost describe the Spectator's point of view. He knows perfectly well that half the women of the Old World smoke as a matter of course, a habit of old use, with no particular harm done; yet seeing them do so, even the most natural and graceful of them, is distinctly distressful to the Spectator; and when it comes to seeing women of the new world—of our own world—smoking, the Spectator is always shocked, and always shows that he is, and doesn't care if he does. All the same, this only goes to prove that the Spectator is no sort of a Bohemian, for—as has been said—the true denizen is shocked at nothing that a brother or sister compatriot chooses to do.



No, the Spectator is not a Bohemian, except in an old-bachelor way that is not Bohemian at all. He never sees the most delicate woman smoking that he does not see also over her shoulder a big black negress, bold and hideous, with a battered hat on her head and a black cigar in her mouth. This nightmare rolling drunken back to her alley home was the first woman the Spectator ever saw smoking. He never goes to the Bohemian quarter that he is not saddened by something he sees and hears. Some sight of shame or hidden sorrow suddenly and invariably confronts him. On the street a woman hurries by, furtively wiping her eyes, or, worse, a child-woman, brazen and lost to childhood and womanhood alike, passes laughing on her way. In the café some wretched wife smiles heroically through a snarling husband's bottle mood, or a threadbare soul orders his crumb and hungrily watches the loaves go by him to other tables.

Mr. Bryce on Armenia

THE new edition of the Rt. Hon. James Bryce's "*Transcaucasia and Ararat*" has as its reason-of-being not so much to reprint the notes of the author's tour as to add a chapter on recent Armenian history—the most important contribution to that history which has yet appeared. When Mr. Bryce first published his book, men's eyes had been fixed on Bulgaria: they are now fixed on Armenia—where Christian subjects have endured during the last two decades greater sufferings than their ancestors had endured during the eight centuries since the first conquest of Armenia. Mr. Bryce divides his examination of the subject into three aspects—the diplomatic, the administrative, and the national. Just after his book had appeared for the first time, the Treaty of San Stefano between Russia and Turkey was signed. To this England took exception, and the Treaty of Berlin (in which all the Great Powers were represented) was signed, superseding the Treaty of San Stefano, but containing an identical clause: "The Sublime Porte undertakes to carry out without delay the improvements and reforms demanded by local requirements in the provinces inhabited by the Armenians, and to guarantee their security against the Circassians and Kurds." Then follows this addition: "It will periodically make known the steps taken to this effect by the Powers, who will superintend their application." Another treaty was secretly signed by the British Government and Turkey, and is commonly known as the Anglo-Turkish Convention. By this England engaged to defend Turkey against Russia; in return, the Sultan promised to introduce the necessary reforms for the protection of his Christian subjects. In order "to enable England to make necessary provision for executing her engagement," the Sultan assigned the island of Cyprus to that Power. The British Government then placed military consuls at eight important military centers in Asiatic Turkey, and urged the Turkish Government to carry

out the requisite administrative reforms. Nothing was done. A year later Mr. Gladstone succeeded in obtaining for Greece and for Montenegro the stipulated cessions of territory, but when it came to the reforms promised in the Asiatic provinces, the Turks resorted to their usual practices of procrastination. England tried to get the other Powers to join her, and the Powers at first complied. After a while Bismarck cynically intimated to the British Government that Germany cared nothing about the matter, and that it had better be allowed to drop. The Powers had already become lukewarm, and the so-called "concert of Europe" failed. England even withdrew some of her consuls. It is here that Mr. Bryce's comment is of special and stinging significance to his countrymen. He tells them that, whereas several times they reminded the Sultan of his obligations, and intimated that failure to execute reforms would deprive him of English help in defending his Asiatic territories, one reason the English never denounced the Convention of 1878 was that to do so would be to question their occupation of Cyprus. Moreover, from 1882 onwards the British occupation of Egypt became a disturbing factor. Despite the fact that successive British Ministries continued down to 1894 to bring before the Turkish Government individual cases of oppression, yet it would seem that in not one case was the punishment of the guilty attained. It is well that one who knows whereof he speaks has spoken so openly. Replying to the question why Englishmen have not urged their Government to apply the pressure which had secured Thessaly for Greece and Dulcigno for Montenegro, Mr. Bryce tells us that English public opinion in matters of foreign policy is extremely fitful. Having seen large districts in Europe delivered from the Turk, the English thought that enough had been done for the present.

As to the administrative aspect, Mr. Bryce reminds us that no Mohammedan Government can rule well over subjects of a different faith, for it is forbidden by its Sacred Law to admit the civil equality

¹ *Transcaucasia and Ararat*. By the Rt. Hon. James Bryce. The Macmillan Company, New York. \$3.

of such subjects with Muslims. Added to this, the present Sultan had become himself the sole source and center of power; the system of government through the Grand Vizier and a body of ministers, which had been followed during the last few preceding reigns, was abandoned. We learn from Mr. Bryce some new facts about Abdul Hamid, about his industry, and about his endeavor to supervise everything. Our author adds that the laborious devotion to public affairs, in which this man probably surpasses every one who has sat on the throne of the East since Justinian, has proved a greater curse to his subjects than the self-indulgent sloth of his recent Ottoman predecessors. No Sultan has felt more fanatically than does the present Emperor of all Mohammedans that he is also their spiritual head, and therefore, of right, the spiritual head of the whole world. He has, therefore, done his utmost to stimulate the intolerance and religious passion of his Mussulman subjects.

Coming to the national aspect of the subject, Mr. Bryce distinguishes between the Armenian country-folk and the townsfolk. The agricultural and pastoral Armenians differ greatly from those who form in the cities from one-fourth to one-half of the population. In neither, however, according to our author, was there any political aspiration before the war of 1877. Their national feeling centered in their Church—a feeling strongest among those who adhered to the old or Gregorian Church, and feebler among the United or Catholic Armenians, who recognized the Pope as their ecclesiastical superior. In this connection Mr. Bryce pays a deserved compliment to the American missionaries, who “wisely resolved not to direct their efforts solely, or even mainly, to the bringing of Armenians over to Protestant doctrines, but to do their best to aid the old Church to reform herself.” Mr. Bryce even says that the American missionaries have been the only good influence that has worked from abroad upon the Turkish Empire.

They have shown great judgment and tact in their relations with the ancient churches of the land, Orthodox, Gregorian, Jacobite, Nestorian, and Catholic. They have lived cheerfully in the midst not only of hardships, but latterly of serious dangers also. They

have been the first to bring the light of education and learning into these dark places, and have rightly judged that it was far better to diffuse that light through their schools than to aid at presenting a swollen roll of converts. From them alone, if we except the British Consuls, has it been possible during the last thirty years to obtain trustworthy information regarding what passes in the interior. Their sympathies have, of course, been with the cause of reform. But they have most prudently done everything in their power to discourage any political agitation among the subject Christians, foreseeing, as the event has too terribly proved, that any such agitation would be made the pretext for massacre.

The presence of our missionaries, however, had roused the old Church, and the influx of our ideas had told upon the people. Many young Armenians were educated in Robert College, “which has rendered enormous services to the Eastern Christians.” These, “like the young Bulgarians who also resorted hither, conceived views and aspirations never entertained before.” And no wonder. They saw the Turk prostrate at the feet of Russia; they saw their fellow-sufferers, the Bulgarians, delivered, and saw a clause introduced into a great treaty expressly designed to protect them. The appearance in Armenia of British military Consuls further raised their hopes. Some even expected the creation of a semi-autonomous Armenian province, with arrangements similar to those which had worked so well in Lebanon and in Samos. The inaction of the “European concert,” however, became the opportunity of the Sultan. Mr. Bryce tells us that the Sultan had been thoroughly frightened by the success of the Bulgarian national movement, and that he saw in the Armenian national movement the beginnings of a similar plan to detach a large part of his Asiatic territory. To enter upon his new policy it was not necessary to issue ordinances. All that was needed was to refuse to punish any offenses committed, whether by an official or by a Kurdish robber, against an Armenian, and to reward any official or any Kurdish chief who signalized himself by especial ferocity. Of course this attitude soon became known, the judges became more hostile to Christians, and the prisons began to be filled with innocent men, “arrested nominally on political suspicion, but often

only that they might buy out their freedom from a rapacious governor." The Kurdish depredations became more extensive. In many places no Christian woman was safe from outrage. Churches were polluted and Armenian schools closed. Even the American missionaries began to be molested. Mr. Bryce quotes from Dr. Cyrus Hamlin the statement that their hymn-books were destroyed when found to contain such words as "courage," "patriotism," "patience," "progress." American schools and colleges were threatened with suppression.

Mr. Bryce declares that there are only two ways of dealing with the Turk—to leave him severely alone or to apply physical force to him. England would not do the one, and either would not or thought it could not do the other. Meanwhile Armenians abroad were working on behalf of their fellow-countrymen at home, and the existence of the Armenian Committees only increased the fury of the Sultan. To the surprise which has been expressed that the Armenians bore the Sultan's oppression so patiently, their conduct being contrasted with that of the Greeks before Navarino and with that of the Italians before 1859, Mr. Bryce frankly confesses that the Armenians have shown little of that power of combining which the Italians displayed. Nevertheless, had they been ever so united, the conditions of success were wanting. They had not, like the Italians and the Greeks, a country all their own. They were a scattered people, and almost everywhere a Christian minority in a Mussulman population. Yet "in Sasun the peasantry fought well, and only yielded to a vastly superior body of troops armed with the latest European weapons. In Zeitun the Armenians succeeded in repelling during a siege of some months a large Turkish army." Again, their want of arms told against them. What chance has the bravest man, armed with a club or a knife or a pistol, against a rifle which kills at a thousand yards? In the days of the Greek war of independence the mountaineer resisting Turkish soldiers had not only the benefit of superior agility, marksmanship, and knowledge of the country, but also weapons which were nearly as good as those of his enemy.

The long series of horrible massacres

is too recent history to need any recapitulation in these columns: suffice it to say that in Mr. Bryce's chapter of eighty-odd pages there is a concise and well-written account (we note one error in the date of the defeat of the British Ministry). Mr. Bryce does not fail to call attention to the fact that the massacres were not sudden outbursts of fanaticism, but were carefully organized beforehand; that they were carried out either directly by the soldiers or else in their presence; that the greatest care was taken to protect foreigners; that the property of the Armenians was always seized, and that in places where the men had been killed the women became the helpless victims of Turkish lust, and through many districts scarcely one escaped. These martyrdoms show how little sympathy the fate of Christians now arouses in Christendom. Mr. Bryce's arraignment of his own country is the most conspicuous of any which has been published. After the massacre at Constantinople (1896)—

No British fleet appeared, for there was no Cromwell or Chatham or Canning in England. . . . England dictated the provisions of the Anglo-Turkish Convention. In February, 1896, the Cabinet of Lord Salisbury, the Minister who had concluded the Convention, confessed that the Turks had refused to carry out the reforms promised in that instrument, that it was impossible for England, notwithstanding the possession of Cyprus, to occupy Armenia and prevent the massacres which had happened there. . . . The intimation of Russia that she disapproved of coercive measures directed against the Sultan paralyzed the arm of England. . . . Between one and two hundred thousand Christians, the most industrious and useful part of the population, have perished by the sword or by famine. . . . Of the judgment of posterity there can be little doubt.

Nor do we escape just criticism:

The only other country in which sympathy with the Armenians was shown was the United States, where meetings were held and funds raised on behalf of the sufferers. It had been expected that the Government of that Republic, while not departing from its fixed rule against interfering in the politics of the Old World, would have used the opportunities which the harsh treatment of American missionaries and the destruction of American mission property gave it, to frighten the Turks and incidentally help the Christians. But the American Minister at Constantinople proved unequal to the occasion.

The Theology of an Evolutionist

XIII.—Questions and Answers

By Lyman Abbott

Where do you find room in the philosophy of evolution for the personage of the devil, so frequently mentioned by the Master?

Evil men who are sensual and malignant exist upon the earth. Why should we think it incredible that evil spirits disembodied should exist in the spiritual realm? It is no more difficult to account for an evil spirit out of the body than in the body.

Do you think that God answers prayer only in natural ways—that is, without direct interference in special cases?

Answer to prayer is no more difficult to understand than answers by men to the requests of their neighbors. If a physician can put his superior skill at the service of a patient, if a friend can give counsel to a friend, then God can do either the one or the other, unless he is more limited in intelligence and power than his children.

Kindly state your idea of hell and eternal punishment. Is it not negative, rather than positive—that is, a falling back or away from the light of God's presence as felt in the heart?

From the evolutionary point of view, death, which is the punishment pronounced against sin, is degeneracy ending in extinction. Evolutionary theology thus looks toward and coheres with the doctrine of conditional immortality: that is, the doctrine that God alone possesses inherent and essential immortality, and man is immortal only as he dwells in and derives his life from God.

How does the evolutionist harmonize Genesis ii., 2—"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made"—with John v., 17, "But Jesus answered them, My Father worketh even until now, and I work"?

Christ repudiates the idea that God finished his creative work in six days and

then rested. This notion of a divine rest following creation was borrowed by the writer of Genesis from the law, in one version of which it had been inserted, to give additional sanction to the Fourth Commandment. Christ affirms the perpetual activity of the Father, and the righteousness of carrying on works of love on all days alike; and Christ is the final authority for the Christian.

At bottom of page 746 in issue of The Outlook for March 13 you say: "Moreover, as if the inspired writers feared exactly what has taken place," etc. Am I correct in thinking that you regard the writers of the Bible as inspired? Or, were certain ones inspired and certain others lacking in inspiration? If only certain ones were inspired, kindly state which ones. Would it be possible for an inspired writer to give an inaccurate account?

There is no reason for affirming that inspiration involves infallibility. A pupil works under the inspiration of his teacher, but does not know all that his teacher knows. Inspiration theologically is the influence of the Divine Spirit on the human spirit, but the latter remains human. Paul declares of himself, "We see through a glass, darkly," yet Paul was inspired.

In the fifth paper on "The Theology of an Evolutionist" occurs the sentence, "All life is God—all force is God." Mr. Abbott says in a few lines following: "All is of God except our sin." This apparent divorce of sin as being outside of God appears to be incompatible with the foregoing statement, and I should be pleased to hear your explanation.

The second statement is a qualification of the first. The two are to be taken together. The qualification, however, should be stated more strongly. Says another correspondent very truly: "If sin is not of God, neither is *any* moral act, in the sense that it is God's rather than man's. Certainly he [Dr. Abbott] does not mean that our acts are God's to the extent that gravitation is his." This

is true. The product of God's creative evolution is a moral *person* with an independent will, not a machine which has only the semblance of moral will, and, therefore, no real independence. Indeed, I am inclined still further to modify the above statement and substitute for it this: "All life is God—all force is under the continual control of God."

If evolution is the law under which human life is reaching after God through all the ages past, and our condition to-day marks a stage in that growth, what is to be the end? Is there to be a check to this evolving? or will the ages produce the perfect man? Christ was the perfect man; in him we see the possibilities of ourselves. Does his life represent the culmination of the evolutionary process? That is, does his life prophesy the ultimate condition of human life when the years of God shall have worked in and upon life their fullness? Into his life were crowded the results which ages evolve in us. Evolution must bring us into something greater and diviner than we are; there can be no check or break in this law, which already has secured to us such beneficent results; its ultimate is perfection; the future glory of man is an attainment, not a miracle.

Paul has at least suggested the answer to this question in Romans viii., 29: "Whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren;" and in the prayer of Ephesians iii., 19, that Christ may so dwell in our hearts that we "might be filled with all the fullness of God;" and Christ has suggested the same reply in his recorded prayer (John xvii., 21), "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

How do you reconcile Moses and Christ with the belief that evolution is the history of a process—seed, blade, ear, full corn, etc.? Has the nineteenth century anything better than Moses? as good as Christ?

In Dr. Abbott's article on "The Evolution of Revelation" he says: "Greater interpreters of divine law than Moses, greater preachers of righteousness and mercy than Amos and Hosea, greater singers of God and the divine life than David, greater interpreters of the Christ life than Paul, never lived—perhaps never will live." Does Dr. Abbott mean to say that in Moses and Paul the *ultima thule*

of the interpretation of divine law and of the Christ life was reached? If so, how can this statement be reconciled to, or consistent with, his theory of evolution?

See The Outlook for January 23, page 298. In the moral and spiritual realm, "evolution in the race appears rather in broadening of capacity to receive than in a creation of capacity to impart." In other words, the method of growth, or God's way of doing things in the intellectual and spiritual world, is to produce certain great types, such as Homer, Plato, Shakespeare, such also as Moses, Isaiah, Paul, and from and by means of them develop the intellectual and spiritual power of humanity. Certain it is that what we call genius in the intellectual realm and inspiration in the spiritual realm are factors which the evolutionist must recognize.

I have found your sermons, and especially your series of articles, "The Theology of an Evolutionist," so helpful and inspiring that I want to send you a word of personal gratitude. May I venture also to ask from you consideration for what has seemed to me a flaw in the "argument from design," which from your quotation of Paley's "watch" I judge you accept? It has been with sorrow I have failed in nature to find proof of an intelligent controller, and I sincerely hope I may yet find it. I write to you because I believe you, if any one, can give the light needed to see through or around the difficulty.

In these articles my object has not been to cover the whole ground of theology, but only to show that one may be an evolutionist and still not only a theist, but a Christian, in his thought. The doctrine of evolution modifies the argument of design, but modifies only to strengthen it. See for illustration of an evolutionist's discernment of design in creation Huxley's "Lay Sermons," pages 260-61. Dr. Martineau puts the alternatives tersely and admirably: "There are but three forms under which it is possible to think of the ultimate or immanent principle of the universe—Mind, Life, Matter: given the first, it is intellectually thought out; the second, it blindly grows; the third, it mechanically shuffles into equilibrium." Let me add that only on the first hypothesis is scientific examination of phenomena possible.

Science consists in the discernment of the intellectual relations of phenomena. If there are no intellectual relations, there can be no science.

Not a few of that vast number who feel greatly indebted to you for the highly interesting and helpful articles on "The Theology of an Evolutionist" regret very much that in your last installment, on "The Evolution of Redemption," you did not refer to, or give any explanation of, conversion—that not infrequently instantaneous change of character which presents a phenomenon so unlike those processes of growth and development which are ordinarily termed "evolutionary." The writer has in mind a case in point, a young man who was a debauchee, given to drink and all manner of wickedness, and who had been the terror of the neighborhood for years because of his unblushing sin and shameful habits, who was impressed by the words of a preacher whom he had been in the habit of reviling. After two or three days of thoughtfulness he became deeply burdened with a sense of his sin, and sought earnestly for the "New Life." After a day and a night of tears and agony an entire transformation of character seemed to be realized. Certain it is that from that hour he has been the embodiment of all that his life contradicted and resisted before, and to this day is looked upon and honored as one of the best and noblest of men. His testimony is to the effect that the change in his nature and instincts was instant and complete; that all love of drink and other excesses was removed, and that well-nigh everything that he formerly hated he suddenly learned to love. Where is his place in your scheme?

Not all growth is gradual. Sudden transformations are not uncommon even in the vegetable world. If we suppose that every man is two men, that in man are an animal and a spiritual nature, as depicted in the seventh chapter of Romans, that the spirit ought to have mastery over the flesh, but often does not, there is nothing extraordinary, certainly nothing inexplicable, in the belief that this spiritual nature, awakened by some circumstance, or reinforced by a stronger spirit, human or divine, or both, should suddenly spring into the supremacy which is ordinarily acquired only gradually or not at all. Analogous changes in character are sometimes seen as the result of an overmastering affection, as in an indifferent man suddenly fired with a noble ambition by the love of a true woman, or a careless

woman transformed by the child which God gives to her in motherhood.

1. Are we to accept as true the account given in first and second chapters of Genesis of the creation, especially second chapter, seventh verse? If so, how or where does the evolution begin with man? If not, and we are to expunge that part from the history of the creation, what reason have we for accepting any part of this history? 2. I have been interested, too, in your exposition of the person, character, and mission of Christ, and would be glad to hear your explanation of the twenty-first and twenty-second verses of 1 Cor. xv.: "For since by man came death, by man came also the resurrection of the dead." "For as in Adam all die, even so in Christ shall all be made alive." 3. Are we to believe in the vicarious suffering and death of Christ, which seems to be implied in Isa. liii., Romans v., 8, Hebrews ii., 9, and many other passages?

1. Neither the author of Genesis, nor any one in the Bible for him, claims that his account of the creation was revealed to him. There is no reason to think that it was so revealed, unless a purely traditional theology constitutes such reason. Even if we suppose that Genesis was written by Moses, three or four hundred years elapsed between the latest incident in Genesis and the time of Moses. Moreover, Assyrian tablets have been discovered which were in existence a thousand years before the time of Moses, and which contain analogous accounts of the Creation, the Fall, and the Deluge. For these reasons the modern Biblical scholar, who believes in what is called progressive revelation, regards the Book of Genesis as a collection of prehistoric traditions rewritten. The value of the book consists, not in its scientific accuracy respecting creative processes, but in the religious spirit with which these ancient traditions are rewritten, so as to make them vehicles of moral and spiritual truth. In a sense it is true, scientifically, that God has made man out of the dust of the earth—that is, out of lower and earlier forms, reaching back through various transformations even to the inorganic; and has breathed into him the breath of life—that is, in him is a spirit which links him to the divine. But the mechanical conception of this process, which was apparently in the mind of the writer of Genesis, is far

transcended by the evolutionary conception in the mind of the modern scientist. 2. In this passage, as in Romans v., 13-21, Paul, accepting the Jewish conception of creation, argues from it the universality of redemption. The Jew thought that redemption was confined to the Jewish people. Paul argues that as sin is as universal as humanity, grace must be also; and as death is as universal as humanity, immortality must be so also. 3. The third question I hope I have adequately answered in the article "Evolution and Sacrifice," in *The Outlook* of February 20, page 550.

With the views of God, Nature, and Revelation that are set forth in the articles "The Theology of an Evolutionist" I am in hearty sympathy; but those views lead me to certain conclusions that you do not accept. The old orthodoxy is at least a consistent system based upon a definite philosophy of the world, however mistaken that philosophy may be. Under that system the supernatural doctrine of the Person and work of Jesus is logical and may be defended. "Liberal Christianity" is based upon another definite philosophy, and the logic of that system seems to require a natural explanation of Jesus. The "New Theology" appears to accept evolution and the results of historical criticism, and yet holds in a more or less modified form to the Christ of the Nicene Creed. If we regard the Gospels as human documents, subject to all the errors of human literature, I do not see how such a story as that of the Virgin Birth can be verified. Then if we say that the divinity of Christ is the same as that of other men, only different in degree, how can we ascertain that he had more of the divine than any one else? The only way to find out, as it seems to me, would be to learn all about his life, and all about the life of every other man, and then compare. This is impossible to do.

The answer to your question will be found in the saying of Professor Campbell Fraser ("Philosophy of Theism," page 237)—"If God is miraculously as well as naturally revealable, and if the natural is finally involved in, or continuous with, the supernatural revelation—so that, at the supreme point of view, perfect intelligence might pass in rational order from the lower or less comprehensive to the higher or more fully rational—from the realm of Nature to the realm of Grace, as Leibnitz puts it—then the superficial an-

tithesis of nature and supernatural would disappear." The affirmation of the new theology is that all the natural is most supernatural, that nothing is explicable except on the hypothesis of the perpetual presence and the perpetual manifestation of what men have called the supernatural—that is, of one who transcends all our sensuous or scientific knowledge. Jesus Christ is thus not the only manifestation of God—for God has never left himself without a human witness in history—but is the supreme manifestation of God. The question how can we ascertain that Christ has more of the divine than any one else I have tried measurably to answer in the article in January 30 on "The Place of Christ in Evolution." It might suffice to say, with Ernest Renan, that Christ has become the cornerstone of humanity so entirely that to tear his name from this world would be to rend it to its foundation; or, with John Stuart Mill, that it would not be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve our life. Christ is, in point of fact, the ideal of men of all creeds and no creeds, of every age, of every vocation, of every race, of both sexes, of the mother, the statesman, the soldier, of the Calvinist and the Arminian, of the Romanist, the Protestant, and now even of the Jew, of the believer and of the unbeliever—an ideal which the most self-conceited does not think he has attained, or even in imagination can improve upon. He is the One also through whom, whatever may be our theological definition of him, all classes of religionists have received their conception of God, and to whom the thought of God is more and more conformed. To say that we cannot know that such an one had more of the divine than any one else is to ignore the most evident fact in human history—the power of the Christ to conform life to himself and his teachings. As to his Virgin Birth, belief in that rests primarily on the account in two biographies of him; secondarily on the fact that this Virgin Birth coincides with all that we know of his incomparable character.

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Dr. Abbott, in his article "Creation by Evolution," discourses about the question

without dealing with the "knotty" point of the whole affair. Why does he not tell us how and when transmutation of the species took place? Neither history nor the world of science knows anything of any case of transmutation. If Dr. Abbott does, kindly let him tell us. Every man of intelligence knows that there is growth or development, but that is confined to each species in itself; but there is no such thing known to man as a "bridge work" between these grades of creation. The Bible, rightly understood, doesn't say that God created the heavens, etc., in six days. It says that God did so in "the beginning." When that was, and what length of time it covers, no one can tell. The Bible does not. The six days spoken of are the fashioning or molding days of God. Here the Bible declares that God made separate grades of life, with life or power in themselves to reproduce themselves. Separate has been their working as far as history and experience are concerned. No man can prove otherwise. Where, then, does Dr. Abbott find the continuity of evolutionary process showing the rise or passing of one of these grades of life into another? In his article "The Problem of Sin," Dr. Abbott says "man is known to be derived from a germ 'indistinguishable' from that of the lower animals." Does similarity imply identity with Dr. Abbott? Are there not substances in the realm of chemistry that look so much alike that they are indistinguishable, and yet so vastly different in nature? If the substances out of which the lower animals and man come were the same, the growths from these must of necessity be the same. This is just where the fatal error of the evolutionist comes in. He declares that man is "come" from a lower creation, and he cannot prove it. The atheist is just as right when he says there is no God. The atheist has never been through the universe to see and discover, and the evolutionist has never seen nor heard of the connecting grade between man and monkey. That connecting grade exists in the imagination of the evolutionist only. The conclusion of the matter is that the evolutionist cannot prove; he only conjectures. Dr. Abbott seems to acknowledge this on page 244 of *The Outlook*. He says: "The evolutionist can trace the ascent of man only in imagination." Is this satisfactory? Is it scientific? Until science can give me something better to rest upon, I shall abide by the Bible record.

Toronto, Canada.

I have selected this letter as a type of a number of analogous letters. Some of them argue at considerable length against the doctrine that man has as-

cended from a lower animal. I do not reproduce these arguments because, as heretofore explained, it is not my object to prove the doctrine of evolution, but to define or state it, and then to show that one who holds it can also hold all the essential doctrines of the Christian religion, though not all the doctrines of the traditional creeds. But the questions of correspondents who ask my meaning are legitimate, and the criticisms of some other correspondents, who from even the scientific point of view think I have overstated the teaching of embryology, are also perhaps legitimate. At all events, without recurring to previous statements, I will restate what I understand the scientific conclusion to be.

This is, in brief, first, that all science points to the probable conclusion that the race of man, as a race, was developed by gradual processes from a lower animal race; but this is only a probable conclusion, and is open to discussion. The conclusions of embryology respecting the individual man are not probable conclusions nor open to discussion, because the processes through which the individual man passes from the germ to the finished state are not matter of hypothesis, but matter of absolute observation. In speaking upon this subject I disavow speaking as an expert. I only attempt to interpret to non-expert readers the conclusions of expert observers, my object being, let me repeat, not to demonstrate even the conclusions of embryology, but to state them, so that the non-expert reader may understand a little the ground on which the scientific evolutionist bases his acceptance of evolution as applied to the development of man. In making this statement I quote substantially, though with condensations, from the volume "Darwin and After Darwin," by George John Romanes, taking this volume simply because it is a convenient epitome and is in the main untechnical in its statements.

All life begins with a germ-cell. "If the theory of evolution is true, what should we expect to happen when these germ-cells are fertilized and so enter upon their severally distinct processes of development? Assuredly we should expect to find that the higher organisms passed through the same phases of de-

velopment as the lower organisms up to the time when their higher characters begin to become apparent. . . . And this is just what we do find. Take, for example, the case of the highest organism, man. Like that of all other organisms, unicellular or multicellular, his development starts from the nucleus of a single cell. . . . When his animality becomes established, he exhibits the fundamental anatomical qualities which characterize such lowly animals as polyps and jelly-fish, and even when he is marked off as the vertebrate it cannot be said whether he is to be a fish, a reptile, a bird, or a beast. Later on it becomes evident that he is to be a mammal; but not till later still can it be said to which order of mammals he belongs." This is what I meant by the statement (January 16) that "embryology has established beyond all question, so far as accurate scientific microscopic examination can establish anything, that all animals begin in germs so absolutely alike that the finest microscope can detect no difference, and in proceeding from this germ each individual passes through successive stages of animal life." Mr. Romanes, in the chapter on "Embryology," traces with illustrations the process through which the individual man passes from this germ to his final completion as an infant man. His illustrations show, for instance, side by side, the embryos of a fish, a salamander, a tortoise, a bird, a hog, a calf, a rabbit, and a man, in three successive stages of development. Interpreting these pictures, which speak to the eye, Mr. Romanes truly says: "We can see that there is very little difference between the eight animals at the earliest of the three stages represented, all having fish-like tails, gill-slits, and so on. In the next stage further differentiation has taken place, but it will be observed that the limbs are still so rudimentary that even in the case of the man they are considerably shorter than the tail; but in the third stage the distinctive characters are well marked." I repeat, therefore, that "while the origin of the race is a matter of hypothesis, not so the origin of the individual. He is known to be derived from a germ indistinguishable from that of the lower animals. The process of his development is seen and

known, not imagined." In the light of these facts, the evolutionist cannot doubt that the individual man ascended from a lower animal condition; that growth, or development, is God's way of creating the individual man; and he not unnaturally concludes that it is probable the whole race similarly proceed from a lower animal condition, and that growth or development has been God's way of producing the race.

There are two methods which the Christian teacher may pursue in meeting this conclusion. He may declare that if this conclusion is accepted the Christian religion is overthrown, because the Christian religion depends upon an acceptance of the scientific accuracy of the first chapter of Genesis; or he may accept the conclusion of the evolutionist as certainly probable, if not absolutely demonstrable, and may attempt to show that the Christian's faith in the reality of sin as an awful fact, and the reality of redemption as a glorious fact, is entirely consistent with the opinion that man has ascended from a lower animal order, and that development or growth is God's way of doing things, and may maintain that the first chapters of Genesis are not to be regarded as authoritative scientific statements respecting the methods of creation, the origin of the race, or its duration upon the earth. I firmly believe that the former method, which sets theological theories against scientifically ascertained facts, is fatal to the current theology and injurious to the spirit of religion; and that the second method, which frankly recognizes the facts of life, and appreciates the spirit of the scientists, whose patient and assiduous endeavor has brought those facts to light, will commend the spirit of religion to the new generation, and will benefit—not impair—theology as a science, by compelling its reconstruction.



A great character, founded on the living rock of principle, is, in fact, not a solitary phenomenon, to be at once perceived, limited, and described. It is a dispensation of Providence, designed to have not merely an immediate, but a continuous, progressive, and never-ending agency. It survives the man who possessed it; survives his age—perhaps his country, his language.—*Edward Everett.*

In the Orchard

By Samuel Minturn Peck

The breeze amid the blossoms playing,
 By sweets enchanted, falls asleep,
 While downy clouds go softly straying,
 Like drifting isles, the upper deep;
 And, lying in the grass, I think
 How morbid fears and fancies shrink
 Before the breath of May;
 And how 'twixt walls three times accurst
 Full half our cares are born and nurst
 To fret our lives away.

The morning winds with viewless fingers
 Remove vexation from my brain,
 And when they go a fragrance lingers
 Behind them like a sweet refrain.
 The golden light sinks in my heart,
 And straightway with a gush upstart
 The tides of love and joy.
 God never meant this world below
 For sorrow—blue skies, flowers—no!—
 Nor any base annoy.

As noonday glow conceals the planet
 That beams the while on outer space,
 So with God's love, no eye may scan it,
 Because his blessings hide his face;
 And that is why he sends us woe:
 That in the darkness we may know,
 Undazzled by his smile,
 The tender guidance of his hand,
 And feel the love no faith hath spanned,
 That loves us all the while.

Margaret Junken Preston

By Sophia B. Gilman

Knowing how reluctantly Mrs. Preston gave her consent to the publishing of a little sketch of herself in the New York "Observer" several years ago, one dares not trespass too far upon the private life she cared not for the world to know; but into so many homes and hearts have her words come that it is but fitting, now the earthly life has ended, that something of that life should be given to the public. A Southerner by birth and education, she clung most tenaciously to the old-time privacy of life, from which in these later years many women, from force and stress of circumstances, have been driven. Her early life, and all her married life, was spent in Lexington, Virginia, where first

her father, the Rev. Dr. Junken, and then her husband, Colonel Paul Preston, were associated with Washington and Lee University. She said of herself once, "I have never given myself up to literature as my life-work, being too busy a wife, mother, and friend for that luxury—for many years the mistress of too large a household to be able to command the wide margins of leisure that go to the makings of a literary life." In her dedication of "Old Song and New," she tells us how she wrote and how she regarded these children of her brain:

Day-duty done, I've idled forth to get
 An hour's light pastime in the shady lanes,
 And here and there have plucked with care-
 less pains
 These wayside waifs—sweet-brier and violet,
 And such like simple things, that seemed
 indeed
 Flowers—though perhaps I knew not flower
 from weed—
 Tied with grasses, posy-wise, for grace.
 I have no heart to cast them quite away.

The violet is dearer to many hearts than the tulip, and the perfume of some of Mrs. Preston's songs will linger long in the air. Her gift was a many-sided one, and now showed itself in song, then in sonnet; in graphic pictures of the Old Masters, and in bright, sparkling letters of travel; now she writes "Church Rhymes for the Children," and then the soul-stirring lines of the "Centennial Ode" for Washington and Lee University. It may be the dainty dialect sketch of "Aunt Dorothy," published by Randolph a few years ago—a reprint from "Harper's Magazine"—or the pathetic "Left Behind:"

I cannot chide away the pain,
 I cannot bid the throb be still,
 That aches and aches through heart and brain,
 And leaves them pulsing to the thrill
 Of overmastering memories. They
 Who never saw the eyelids close,
 Beneath whose shadowing fringes lay
 All that had given to life repose,
 Or charm, or hope, or ease, or joy,
 Or love clear molten from alloy;
 Who have not tear-blind watched the breath
 That only breathed to bless them, come
 Slower and fainter, till the dumb
 Unanswering lips grew white with death,
 They cannot know, by grief untaught,
 What an unfathomed depth I find
 Of ebbless anguish in the thought
 That I am left behind.

Ballads or religious poems alike fall from her versatile pen.

The great sorrow of her life came in the death of her husband in 1890, since which time she has made her home with her son, Dr. George Preston, a skillful and eminent physician of Baltimore.

From overtaking the eyes by night study when a student, she has been all her lifetime since in fear of blindness, and for years all her literary work was done by dictation.

Her poems have, very many of them, been widely circulated in the newspapers—often without her name—but would be easily recognized did this article permit the quoting of the first lines of some of them. "A Year in Heaven," "For Love's Sake," "Aged Eleven," "The Stirred Nest," are but a few of these.

There is a finish about her work like polished or carved marble, but it has also in it much of the fire of the opal, and now and then the flash of the diamond.

The last three years had been full of weakness and distress from extreme nervous prostration, but the end—here—came painlessly. For three days she slept—then—woke in heaven.

Two Talents

By Helen C. Candee

The plaint of a young girl first going into society was that she had not sufficient to say. An experienced man whose *cachet* made or unmade the season's belles said, "Do not let that bother you. There are more people in the world who wish to talk than there are people who wish to hear them."

Make yourself a good listener, and your success is assured. It is just as much of an art, and perhaps more of a virtue, to be a good listener than to be a good talker.

Every one who talks knows the quality of his listener as soon as the conversation has begun. If the eye speaks responsive to the words, the speaker is stimulated into further and better efforts. He feels he is being understood—most pleasant condition—and lets his soul warm in the light of sympathy and appreciation. If the eye meets his a moment, then

wanders with cold abstraction, the fountains of impulse are closed; thought becomes stagnant, and the sensitive talker is blighted by the feeling of having failed in being interesting.

Good listening seems like the foundation of all pleasant intercourse. Any one with a broad interest in human nature could scarcely fail to listen well. It is productive of such immediate and satisfactory results. Hearts are warmed, confidences made, *bon mots* and witty tales are all laid before the good listener, to the joy of both.

People will not tell what they truly think, you can never learn what they really are, unless you will have the grace to listen, not with polite patience, but with sympathetic interest, to anything they may tell you. You are at times terribly bored, but that is of slight consequence in view of the fact that your companion is enjoying the conversation, and you are laying the foundation of a friendship which will in time prove its value.

The reticent and apathetic individual who is seen both in society and out, and who, either from shyness or indolence, rarely talks, is almost never a good listener. He has no appreciation of what means. He has never cared to talk, and is, therefore, oblivious of the difference in the respective qualities of audiences.

It takes a good talker to appreciate a good listener, and, unfortunately, the best listeners are those who talk so well that one deplors their silent moments. The two talents go hand in hand, but both can be cultivated.

It seems a far easier thing, however, to cultivate listening than talking. It only needs a determined and unfaltering attention, with the indication of appreciation conveyed by a smile, a look of seriousness, disapproval, or sudden gayety, according to the tenor of the words heard.

These things are enough to relieve one of the necessity of talking much; and to talk well is in part an inward gift, but just as much a result of training, like every other good gift, from Melba's voice down to a pretty knack of compliment.

To talk serious things to strangers on frivolous occasions is not the only way of indicating that one has an intellect. To

say light things with easy art is one of the desiderata of light society. A supply of small talk is an absolute necessity in large commingling with many kinds of people; but there is no reason why it should be stale or vapid.

It can sparkle with individuality, show original little quips and cranks, or have a savor of more than ordinary strength of meaning. These are the qualities an individual can bestow upon words and phrases which lack resilience in the hands of the unskillful and the mediocre.

The most charming conversationalist, either man or woman, is that one whose play of light conversation acts as a brilliant screen to prevent another from penetrating the real depths of his nature, as the sparkling waters of an inland lake prevent a guess at its true depth.

The wealth of thought which lies behind the trivial manner invests it with a meaning which never fails to stir the appreciation of the listener. The ear is charmed and the heart is captivated when the profound thinker adds fascination to polished thought as an embellishment to his power. In the touch-and-go of society a light wit and a ready tongue are invaluable.

An opponent of equal acumen is a necessary aid as a stimulation to the best conversational results. An unworthy opponent never calls forth the player's best skill, whether it is a bandying of words, or a parrying of rapier-thrusts, or a volleying of tennis-balls.

Practice is an invaluable help toward improvement in conversation and in listening, quite as much as in those departments which are more ordinarily classed under the head of arts.

Insect Hypnotizers

By C. F. Holder

A huge wasp with a metallic-blue-colored body was flying about, and the observers, with whom it was a familiar, had said that it was the Svengali among insects—a thorough hypnotizer; too thorough, indeed, as its victims, while they did not die at once, rarely recovered the full possession of their faculties.

The hypnotizer was a giant among its

kind; a powerful, showy creature that flew around in circles, now near the ground, then rising as though to take an observation, then settling down and walking about rapidly, its antennæ and wings vibrating with suppressed energy and emotion.

The wasp was evidently hunting for something, and suddenly pounced upon a brown object among the rocks. Investigation showed it to be a large and ugly spider that faced the wasp, holding up its fore legs in a menacing attitude of defense.

The wasp remained motionless for a moment, like a cat about to spring, only the vibrating antennæ telling of life; then it suddenly rose and with a quick circle dashed at the spider from behind.

The latter was too quick for it, whirling as though on a pivot and presenting its ugly fangs to the invader that now stood upon a stone apparently undecided. The spider, while a huge hairy fellow with tremendous mandibles, was evidently cornered, recognizing an enemy not to be disregarded, and crouched low, keeping its head ever in the direction of its watchful foe. Suddenly the wasp darted away, making a circle of twenty or thirty feet; evidently a feint, as it quickly turned, and, like an arrow, shot back behind the spider, dropping down upon it like a tiger. The spider was taken unawares, but turned and grappled its enemy. The two rolled over and over among the pebbles; then the legs of the spider relaxed, its struggles ceased, and the wasp, seizing it firmly, opened its wings and attempted to fly away. The burden proved too heavy, and was dropped; yet again and again the wasp dashed at it and endeavored to lift it.

The observers now interfered and drove off the wasp, which alighted upon a stone near by and watched the subsequent proceedings apparently with interest. The spider was completely hypnotized; while a few seconds before it was a picture of vigor, it was now, to all intents and purposes, dead or paralyzed.

Having covered the insect with a leaf, the investigators again retired, whereupon the wasp at once advanced, and, apparently puzzled, began a search for its victim. After a careful examination of every nook and cranny, the spider was found,

and again the wasp attempted to drag it away. Failing in this, it stopped, made an excavation, and buried its prey, then flew away.

The spider was taken from its grave and an attempt made to restore it to life; its legs were manipulated and cold water was thrown upon it; but the only response was a faint movement of the great hairy legs.

The wasp, in its character of a hypnotist, did not, it is true, employ the well-known and accepted methods of the hypnotizer. It was not a mere waving of antennæ, but as the wasp pounced upon the terrified spider it pierced it with its long, slender sting, the subtle poison at once paralyzing it, producing a condition in which the victim would live a long time.

The insects which have this power of benumbing others are many, but the exact process by which they produce the singular condition is unknown. In some instances the object is to obtain food, but in the majority the insect desires to secure food for its future young; the body being paralyzed and the eggs of the attacking insects introduced, where they remain until the young appear to devour it.

The intuition of some of these insects is marvelous, as they are able in some mysterious manner to discover the exact location of a grub which is developing, snugly stowed away in the fruit or branch of a tree. There is no exterior evidence of the presence of the concealed victim, but the insect discovers it readily, and with unerring aim sends its ovipositor down through the bark, penetrates the animal, and deposits in it one or more eggs. The unfortunate grub is perhaps benumbed and its faculties arrested, not being injured in any way, so that it is slowly consumed by the young as they issue from the eggs.

Certain ants may be said to hypnotize seeds. Thus seeds planted in the ground either decay from too much moisture, or sprout; yet certain ants, known as harvesters, are able to so treat certain seeds that their power of sprouting is arrested. They have received their name from the fact that they store away seeds in cells beneath the ground for future use. These seeds lie in damp chambers favor-

able to their growth and development, but the intelligent creatures which have placed them there have literally hypnotized them; in other words, have arrested all their functions of development, so that they lie dormant for an indefinite length of time, to be used as the ants desire.

It might seem that there is margin for mistake in this, but careful experiments have been made which show that if the ants are removed from such a nest, or prevented from reaching the seeds, the latter soon sprout, proving beyond question that the intelligent creatures have some method of holding the seeds in check, a secret which mankind would like to solve.

Tony

A Story for Young Folks

By Alice D. Baukhage

If Tony had a name at the time I am going to introduce him to my readers, it was *not* Tony, for though that is the one he bears at present, it was given him later, along with other useful and necessary things. But the particular Sunday morning that found him sitting half naked among the alders bordering Queets River, he was as guiltless of a Christian cognomen as he was of anything else pertaining to civilization.

A poor little Indian hermit he was, a boy of perhaps thirteen years, living alone on the banks of this trout stream throughout the summer, and, when the rainy season set in, wandering aimlessly coastward, expecting in a vague way to fall in with others of his kind who would give him such shelter as a ragged tent pitched on the wet beach would afford. There he would pass the short time that western Washington calls winter, huddled with others about a smoking water-soaked log, except when, room being at a premium, he was hustled away by some one bigger than himself.

Since his birth in some such temporary camp he had received less care than had the miserable, half-starved dogs who for some reason followed their masters about in spite of the kicks and blows that were their only certain portion.

He knew nothing of his parents, whether they were among the groups he had mingled with from time to time, or whether they were dead; he did not know, and it is doubtful if he ever speculated on the subject. He could remember, though, the first summer he had spent alone, probably three or four years

before, because it had been the first happy one of his life. Without premeditating it, he had lost himself in the woods one day, and the experience had proven so pleasant that he had made no effort to find himself again. It is hardly necessary to add that none of the "family" had thought for a moment of searching for him.

The long summer days spent in wandering through the woods in search of berries, or in fishing on the banks of some trout stream, represented all the boy knew of pleasure. If he was lonely he did not know it, and yet perhaps it was a vague longing for companionship to-day that led him to wander further down the stream than he had ever been before.

The buildings of the Queets Reservation lay on either side of the river, near its mouth. He did not know that he was entitled to a comfortable home beneath their roofs, because no one had told him so. He did know, however, that in the fertile valley on Government land bordering the Reservation dwelt a certain "Klutchman" Jones, who had made dire threats against the life and liberty of the "Indian varmint," as he had not hesitated to call our hero.

Early in the season Tony had been awakened one morning by the contact of a cold little nose with his face, and when he had sprung to his feet the owner of the nose had kicked four nimble hoofs in the air and rushed off, tail aloft. With the instinct of a hunter, which was certainly his birthright, and the only one he knew, the boy gave chase to the clumsy little visitor, and before long Bossy found himself cornered between two huge logs whose upturned roots spread many feet above his head, and whose tops were so intertwined as to make an impassable wall of branches. The calf had entered beneath the roots, and while it was galloping around the little inclosure its captor easily pulled branches across the opening to prevent its escape. For two days he kept his prisoner, feeding it with grass, and carrying water from the stream in an improvised bucket of alder sprouts.

Those two days were indeed red-letter ones in Tony's calendar. For the first time in his life he had something to care for, and he scarcely took time to get his own food, so intent was he upon making his involuntary guest comfortable.

But on the third morning he awoke to find another face above his. Not a gentle little animal this time, but the cruel, hard, and hairy face of "Klutchman" Jones, who, while he scowled at poor Tony and jerked him to his feet, demanded to know how he had dared to steal his stock, pointing to the calf, who stood with widespread fore feet and lowered head contemplating them.

In vain did the poor little Indian grunt out

his gutturals; the "Klutchman" paid no heed to his protestations, but jerked him about, striking him first on one ear and then on the other.

Fortunately Tony's costume was a light one, and a sudden twist sufficed to make it part company entirely with the little savage, who slipped like an eel from his captor's grasp and darted off into the woods. The angry man flung the nondescript garment from him, and, as the kindly woods had received and hidden their child, he turned his wrath upon the defenseless animal.

When toward night Tony returned from his hiding-place, the blood-stained grass in the little pen told him what the calf's fate had been. For a long time he muttered to himself that night after he had rolled himself in his old blanket; and if the big owl perched on the blasted stump beside him had been master of the Siwash tongue, he would have trembled for the Klutchman who had killed the "tenas tenamoos-moos." But when another perfect morning broke, Tony's wrath had waned somewhat, and he had resolved to postpone avenging his playmate's death until he was older, and in the meantime carefully to avoid the bad man.

The summer had sped on after this adventure all too fast for one who has a gloomy winter prospect before him, until August came—August, the most delightful month of all in the charmed Washington forest, when one beautiful day lapses through long stretches of twilight into another equally beautiful. It was one such day that Tony sat among the alders thinking the "long, long thoughts of a boy," and still thinking as he wandered down the stream toward the Reservation. He stopped now and then to mock a blue jay on a limb above him, or to chatter Chinook jargon to the chipmunk who answered him pertly from the safe vantage of his hole high up in a mossy tree-trunk.

By and by he came near to the clearing that his enemy Jones had hewn out of the forest, and some sudden spirit of bravado induced him to go still nearer. So he left the river-bank and stole along through the underbrush skirting the clearing until he came within sight of the rude shack of the squatter.

From behind a huge tree he surveyed the scene, and as he looked the old man himself came to the door, paused to light his pipe, and then sauntered slowly to a big stump near by and rubbed his broad thumb experimentally across a hide that was stretched there. The watcher recognized the skin of his little playfellow, and in the spirit of mischief drew an arrow from his belt, and, poising it a moment on his bow, sent it flying straight over the old man's shoulder, perilously near

his ear, to a spot hardly an inch from the misshapen thumb. The squatter wheeled around quickly enough, but even if the curses which he sent out broadcast had been so many policemen, they would never have found the naughty little Siwash, so completely had the woods taken him under their protection again. Without looking toward the cabin, the boy made his way back to the river and proceeded down its banks until the several buildings of the Reservation Schools came in sight.

No one was visible in the yards, but through the open windows of the chapel came the first sounds of music that he had ever heard. He stood still a moment to listen, and then crept nearer to the open door. When the song ceased and the children dropped into their seats, poor Tony found himself inside the building, and so completely was he overcome by the sensation that he, too, dropped into the first vacant seat, his only idea being to "lie low" until he saw a chance to escape. The chance did not come, for a man stepped before the rows of children and began to talk to them in a language he did not understand. He did not seem to see the visitor, but talked easily and pleasantly to the children, smiling often on the little ones sitting on the bench nearest him.

Tony kept his eyes fixed furtively on the speaker's face, ready at a moment's notice to slip across the space from his chair to the door. Perhaps the teacher saw him and knew him to be a stranger to English speech, for presently Tony's alert ears began to be conscious of sounds not altogether unfamiliar. He knew the words—most of them—but his little savage soul could not comprehend their meaning, put together as the man was putting them. He listened, and at last made out something like this:

"Long, long ago, before the great trees, that now are fallen in the forest, were born, there lived a child who, when he grew to be a man, spent his life in doing good and in teaching others to be good, and though many people loved and obeyed him, there were some who did not believe he was God's Son, as he said he was, and so, although he had done them no harm, they killed him cruelly.

"This good man, when he died, went to live with God, his Father, in a beautiful country far away; and because he loved the people, even those who had killed him, he begged his Father to forgive them and to make them better, and when they died to take them to live with him too."

This man, the teacher said, loved and cared especially for little helpless children, for the hungry ones and the cold ones and the friendless ones, and these he watched over, and when they died he took them to his

home, where they were never again hungry or cold or friendless.

This much Tony heard and believed, because he was ignorant of doubt and unbelief, as of the marvelous story.

Then the teacher went on. To deserve this love and care we must try to live as this good man lived, loving others, forgiving them when they are cruel to us, and doing good to those that did ill to us.

This strange theory was much harder for Tony to comprehend than the facts he had heard first, and his clouded brain was still struggling with it when the scuffling of the children's feet, as they rose again to sing, warned him to escape. He went reluctantly, though, and when he had gained the first "cover" stopped to listen to the song. He saw the master come to the door, and lingered no longer. Instinctively he turned his steps toward the only home he knew, by the river, but stopped on the way to pick berries for his supper, so that twilight came before he had gone far. This miscalculation did not disturb him, however, and, tired with his long tramp, he lay down beside a log to sleep.

It was dark in the woods when he waked, roused this time neither by touch nor voice, but by another of his faithful monitors—his nose. A faint, sweet smell was about him—an odor that only one versed in forest lore would fear. But Tony knew that it meant danger, for it was smoke of burning cedar, and even as he paused to determine whence it came it grew momentarily more perceptible. It was behind him and to his left, so he started homeward, knowing that in the clearer country on the river bank he would be safe.

Dark though it was in the woods, he knew when he came to the place where he had turned off to follow the overgrown trail leading to Jones's cabin. He was passing it when he remembered that the fire was coming directly across the strip of woods lying between the cabin and the river. Had the old man smelled the smoke and come out? he wondered. He had been thinking and dreaming of the teacher's words as he picked his berries, and slept, and even since he waked; now the thought of the old man alone in his cabin mingled vaguely with the story he had heard. But still he went on. The two thoughts went on too, side by side, and then at last he understood. He turned squarely in his path and began to retrace his steps. When he came to the branching path, he turned into it and followed the rough, overgrown pathway that none but a native woodsman could have followed in the dark. Before he had reached the clearing he could now and then catch red gleams through some suddenly opened vista, and the crackling of burning twigs sounded loud and low as the gusts came

toward him. He passed the stump with the calf's hide nailed on it, and an unregenerate grin overspread his dark face when he thought of the trick of the afternoon.

The cabin door was closed, but it opened to his touch, and feeling his way along the wall, he came to the bunk where the old man lay. He pulled the sleeper by the arm, ready to jump back should the owner resent his sudden awakening, as he did, demanding with oaths who was there.

Poor Tony could not answer, for the good reason that he was nobody by name, but fortunately the smell of smoke had entered with the intruder, and the old man was not slow to interpret its meaning. He had only to look out to see the oncoming enemy. Swearing and groaning, he rushed about loading himself with treasures he could not bear to leave behind. Suddenly he threw up his laden arms. "We can't get out," he screamed; "the trail to the Reservation is cut off, and the other one is 'most blind by daylight!"

The boy seized him by the sleeve, chattering Chinook all the while in his endeavor to encourage the frightened man to follow him. This he finally consented to do, though he declared loudly that "the varmint was going to lose him in the woods." Sometimes he would stop and declare that they were off the trail, and Tony would argue vainly to convince him otherwise.

Meantime the wind rose, and sparks from blazing tree-tops swept past them, falling into crevices of logs rotten a hundred years ago, and igniting fuel there that would burn for days afterward. The air was hot and stifling, and hard to breathe, but it was their eyes that failed them first. Long before the old man clasped his hands to his aching lids and burning eyeballs, Tony had prudently closed his, making his sense of touch do double duty. His ears, too, were strained to catch the distant, so distant murmur of the river, one of his guides to safety; but the roar of flame and cannon-like booming that announced the death of one forest giant after another well-nigh drowned the sweet call of the water.

Finally the old man, guided only by the boy's backward-stretched hand, stumbled and fell headlong. Then it was that the little guide for a moment loosed his clutch of the man's sleeve.

He had gone back to the cabin inspired by what he had heard at the chapel. It had been a victory over his inclination to let the brutal old enemy burn, but further than that he had made no sacrifice, for until this moment he had felt no fear for his personal safety. The fire had gained on them faster than he had anticipated, and he had not

counted on being hindered by his companion. The old man lay prone on his face groaning, but made no effort to rise. The fire was crackling in the branches over their heads now, and the heat was scorching the boy's poorly protected limbs. His lungs and throat ached with every breath he drew. He bowed his head on his breast and prepared to rush ahead alone, but something stayed him. He looked back; the old man was still on the ground. For the first time in his life he felt compassion for a human being. He stooped over the almost senseless creature and half dragged him, struggling, to his feet. Once more he clutched his sleeve, and together they stumbled forward along the smoking trail. Over fallen logs and around recent windfalls they hurried, until at last they emerged into the lighter timber of the river bottom. Then a little further, and they reached the bank itself. The blessed river, all unmindful of the raging demon behind, still murmured peacefully between its reedy shores.

The man, because he was more completely clothed and wore heavy boots, had escaped serious burns, and in the clear atmosphere soon recovered; but poor Tony, with great blisters showing along his naked limbs, with scorched hair and face, and bleeding, blistered feet, lay long unconscious of his hurts. When he awoke he was conscious of awful pain, and lay for hours alone in agony, wondering if he, too, must die the cruel death to reach the home the good One had made for him. At last he heard voices; then he was lifted tenderly and wrapped in soft coverings, and laid gently in a boat.

The waters rippled pleasantly against its sides, and he felt it moving swiftly along. The river was taking him to his Home, he thought, and then thought no more.

When once more he awoke he was lying in a clean, white bed in a sunny room, and as he had never seen such a room before, and never even *imagined* a white bed, no wonder he thought he had reached heaven. But by and by the master whom he had seen in the chapel came and bent over him, and explained as well as he could in his limited knowledge of a limited language how Klutchman Jones had told them of his bravery, and how hereafter he was to live in the school, and be clothed and fed and taught. And Tony lay and listened and believed, as he had believed before, though it was all so bewildering.

It was five years ago that the little half-dead savage entered the Reservation School, and to-day no prouder native policeman stalks about the grounds, resplendent in his uniform and buttons, than Antonio Queets, commonly called Tony.

Books and Authors

A Library of Literature¹

The early volumes of the "Library of the World's Best Literature" which have appeared demand attention, in the first place, because of their unusual excellence from the standpoint of book-making. The volumes, although large, as such books must be, are in no sense cumbersome, and are in every sense well made. The page is especially a delight to the eye, the type having an unusual clearness and elegance, the text set in admirable proportion between the margins, the paper opaque to the right degree and yet not too thick, the titles and general arrangement showing every evidence of skill and judgment. A glance at the volumes at once differentiates them to the eye from the typical encyclopædia; and another glance at their contents puts them in an entirely different field. The purpose of the editors, as set forth in Mr. Warner's general introduction, is to present, in the first place, a representative selection from the best literature of the world. This is a large undertaking, and it is not to be expected that the editors of this series will succeed in perfectly doing what no group of men could do without some mistake. It was fortunate for the series that it secured as the editor-in-chief a man so eminently qualified by intimate knowledge of literature, sanity of literary judgment, and the possession of literary instinct and skill, as Mr. Charles Dudley Warner. With him are associated men and women who have been special students of literature, and the enterprise is further buttressed by the judgment and advice of a larger group of men who hold first places in the literary and philosophical departments of the leading American universities and colleges.

An examination of the ten volumes which have now appeared shows how vast a wealth of literary material the series is to contain. It ought to be, and it promises to be, the best condensed library of reading in any language—a kind of universal reading-book for all ages and tastes. The selections, so far as possible, are complete in themselves, so that one loses the sense of fragmentariness which is often produced by such a selection; and the selections from each individual author are so made as to present the different sides of his skill, and, as far as possible, to give an adequate illustration of his genius. In the case of Goethe, for instance, the extracts from "Faust" are very largely complete in themselves; at the same time they are so selected and arranged as to convey a very clear impression of the content and substance of the whole poem.

The article on "Faust" may serve as an illus-

tration of the second leading purpose of the editors, which has been to secure a study or characterization of all the prominent writers from the hands of those best skilled to discuss them. In the case of Goethe, Professor Edward Dowden contributes a long and extremely interesting account of the greatest of modern writers—an account which is based on very complete scholarly knowledge, expressed with genuine literary feeling and skill, and put in language wholly free from literary technicalities. Such a work as this is intended primarily for that very indefinite but potential person, the general reader. It must, therefore, present the results of scholarship, but conceal the processes. Professor Dowden's article on Goethe is a capital illustration of the way in which a scholar can write for unlettered people. The volumes are full of valuable monographs which present the results of literary scholarship in many directions. In fact, there are so many of these articles that the work will have quite as much value for the literary student as for the general reader. On the other hand, the latter will find in such résumés as Professor Jones's account of the Arthurian legends a complete survey of a great field admirably condensed and expressed. Turning to Dumas, one comes upon a really charming study of the younger Dumas from the pen of M. Sarcey, the foremost of living French dramatic critics; one of those studies which not only give the reader clear knowledge of the work of a writer, but also put in his hands the clue to the writer's philosophy and criticism of life. Professor Charles Eliot Norton's study of Dante is another admirable piece of work, coming from the highest authority in this country, and revealing in every line the sure touch and taste of a profound student, and an accomplished writer as well.

It was no doubt part of the plan of the editors of this work to give it a distinctly educational value. They have apparently endeavored to make it the best reading-book in the world, but they have also evidently endeavored to secure such interpretations of the best literary work as will guide taste and make it intelligent. In a time when there is such a mass of miscellaneous and, for the most part, valueless reading matter, the possibility of securing in a single set of books the substance of the best writing in the world is a matter of high importance, and this Library ought to be a kind of university extension in the best sense. A special feature which will commend itself to readers and students is the series of indexes which make the contents of the set of books readily accessible under the head of authors, or separate works, or topics. In this way one not only lays his hand in a moment on the particular writer or the particular book, but also

¹ *A Library of the World's Best Literature*, 30 volumes. R. S. Peale and J. A. Hill, 93 Fifth Avenue, New York.

on what the different writers have had to say on special topics. Among those who furnish special literary studies to the early volumes are Dr. Lyman Abbott, Paul Bourget, Madame Blanc, Professor Davidson, Dean Farrar, Professor Willard Fiske, R. H. Hutton, E. L. Godkin, W. C. Brownell, Henry James, Andrew Lang, Mr. Lecky, Professor Mahaffy, William Sharp, Leslie Stephen, Mrs. Humphry Ward, Dr. Andrew D. White, Mr. Howells, Colonel Higginson. The editors immediately associated with Mr. Warner are Hamilton W. Mabie, Mrs. Lucia G. Runkle, and George H. Warner.

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending March 26. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

Mr. Gilbert Parker's latest story, *The Pomp of the Lavillettes*, is a very picturesque and rather dramatic story, within a moderate compass, of French life in Lower Canada during the brief and unsuccessful rising against English rule. The little French-Canadian town is admirably sketched, and the three or four particular characters in the book are well drawn, especially the central figure, an Englishman without scruple, honesty, or fidelity, who is, at the same time, courageous to the last degree, and capable of a high degree of devotion. Mr. Parker's gifts are of so genuine a kind that the public has a right to expect from him nothing but the most careful work. If he sets himself to do the best that is in him, he has a chance to leave something that will live. (Lamson, Wolfe & Co., Boston.)

A wholesome, well-written, and interesting story of the time of Charles I. and the Long Parliament is Anna L. Glyn's *A Pearl of the Realm*. Through the medium of a charmingly quaint child maid-of-honor the reader is introduced into royal society, while a manly, patriotic young soldier of the Commonwealth adequately represents the other side of the great conflict. The diction has just the right touch of the antique without being wearisome by forced archaism. Altogether this is an extremely pleasant and praiseworthy novel. (Dodd, Mead & Co., New York.)—*The Falcon of Langléac*, by Isabel Whiteley, is a tale of Brittany and of the sanctuary of Mont St. Michel in the time of Francis I. There is a spirited plot of adventure, and the rather slight story is well constructed. It belongs to the same general school as do Mr. Weyman's French tales. (Copeland & Day, Boston.)—Helen C. Prince's *A Transatlantic Chatelaine*, though not the author's first novel, seems rather amateurish in manner, and not startlingly novel in plot. There is, however, an air of refined taste evident. (Houghton, Mifflin & Co., Boston.)

The Three Richard Whalens, by James Knapp

Reeve (Frederick A. Stokes, New York), is a romance of the sea. An inherited fortune accumulated by a pirate ancestor brings with it misfortune. The story has enough of adventure to interest the lovers of danger, and of love to make it a romance; the heroine is the Princess of an island in the Caribbean Sea.

A bishop; a rector with a wife whose manners are not above reproach and who has a propensity to repeat stories she hears of other young girls, as a foil to display the virtues, graces, and sweet simplicity of her own numerous daughters; a family of some social prominence; a wealthy maiden lady, high-minded and affectionate; and a beautiful young girl, dependent, proud, and a bit morbid, are the figures in the love story *Charity Chance*, by Walter Raymond. (Dodd, Mead & Co. New York.)

Simple, natural studies of character in Lancashire make up J. Marshall Mather's *The Sign of the Wooden Shoon*. The dialect is rather trying, but beneath it are some of the qualities which have made Ian Maclaren's Scottish stories so successful. The author deals with humble life; he has high ethical and religious ideals; he does not shrink from the vulgar and unpleasing when his purpose calls for plain speech. (F. Warne & Co., New York.)—A perfect contrast to Mr. Mather's work is furnished by Marie Corelli's *Ziska*, which is feverish, overwritten, and curiously tinged with the writer's peculiar philosophy. The book has been dramatized. (Stone & Kimball, New York.)—Mr. F. Frankfort Moore had a capital idea when he undertook to throw into story form some of the traditional incidents of the history of the stage in its earlier English days. Nell Gwyn, Kitty Clive, Mrs. Siddons, Mrs. Abingdon, and others are cleverly depicted, with much of the swagger and flavor of their times. (H. S. Stone & Co., Chicago.)—Leonard Merrick's *A Daughter of the Philistines* tells of the moral and physical trials of an author who marries for money into an unintellectual family. The literary quality of the book is mediocre. (R. F. Fenno & Co., New York.)

BIOGRAPHY

It was inevitable that Hawthorne's daughter, Rose Hawthorne Lathrop, should eventually write the *Memories of Hawthorne*, and in doing so she has made an addition of no small value to our biographical literature. Hawthorne is not only the foremost figure so far in our literary history, but he is also the most elusive. His shyness, his reticence, his sensitiveness, combined, during his lifetime, to keep him from intimate contact with all save a very few close friends, and now that he is gone he stands for most of us behind a veil. His personality is more difficult to realize in the imagination than that of any other American writer. It is essential, therefore, that all who can speak of him from the intimate personal knowledge which Mrs. Lathrop had should give the world an impression of this rare and elu-

sive personality. But this book, although it bears Mrs. Lathrop's name, is to a very large extent a study of Hawthorne by his wife. It is very largely made up of her letters. She was not only one of the most beautiful, intelligent, and devoted of wives, but she was also one of the most exquisite women which this country has yet produced. No sensitive nature was ever more fortunate in the closest companionship than was Hawthorne in the adoration and comprehension of his wife. Their marriage was almost ideal. There are probably very few men who could bear the strain of an intimacy so complete, and who could stand out in such noble outline as Hawthorne does in these letters; for Hawthorne reversed the process which holds in the case of too many men: his beauty of soul and his delicacy of nature were concealed from those who approached him casually, and were revealed only to those who came to know him intimately. Of all these Mrs. Hawthorne stands in the first place. Her letters, put together skillfully by her daughter, with further statement, comment, and illustration, form a volume of a very unusual quality and interest. (Houghton, Mifflin & Co., Boston.)

ECONOMICS, ETC.

Municipal Problems, by Professor Frank J. Goodnow, of Columbia University, is a scholarly, thoughtful, and independent criticism of municipal experiences and the plans now urged to better municipal conditions. The author is in sympathy with home rule, but shows how American cities have lost it, and how in some directions State control has proven advantageous; he is in sympathy with a strong municipal legislature, but points out that its work should be limited to the determining of policies, and excluded from the administration of the laws; he believes in a trained force of municipal servants, but is alive to the dangers of bureaucracy, and insists that officers and boards whose duties are discretionary must be kept in touch with popular opinion. All of his judgments are carefully balanced, but the outlines of the system he recommends are nevertheless distinct. The volume is an exceptionally valuable one to close students of municipal affairs. (The Macmillan Company, New York.)

The Revolutionary Tendencies of the Age, Their Cause and Ultimate Aim, is an earnest appeal for laws to restrict the concentration of wealth and to make democracy a reality in the administration of the commonwealth. The author does not believe in Socialism, but arraigns plutocracy for producing some of the same evils. (G. P. Putnam's Sons, New York.)

RELIGIOUS AND THEOLOGICAL

The Story of the Pilgrim Fathers, 1606-1623 A.D., as Told by Themselves, their Friends, and their Enemies, has been edited from the original texts by Professor Edward Arber, and printed on exquisitely light paper by Messrs. Houghton,

Mifflin & Co., Boston. The volume is so good that we hope for a continuance of the story taking us at least to the year 1630. The selection of facts has been admirable, and a bounden duty has been accomplished in exploding certain myths. An unexpected definition is that of the ecclesiastical position of the Pilgrim Church—namely, "The Church of England—once removed." The author takes special pains to acknowledge indebtedness to Dr. Dexter's "Congregationalism."—Dr. E. F. Williams has published through the F. H. Revell Company, New York, *Christian Life in Germany as Seen in the State and the Church*, a volume of special value, which we reserve for further notice.—From the same publishers we have received a volume entitled *Barbed Arrows*, a companion to "Feathers for Arrows," compilations from the sermons of the late Dr. C. H. Spurgeon. The book is full of wise and helpful sayings.—Messrs. Dodd, Mead & Co., New York, have published in beautiful form and print four small volumes in the "Little Books on Religion" edited by the Rev. W. Robertson Nicoll, LL.D. Dr. Monro Gibson's *Unity and Symmetry of the Bible* is a beautiful study which might be read with profit by every Bible lover. Dr. George Adam Smith's *Four Psalms, XXIII, XXXVI, LII, CXXI, Interpreted for Practical Use* is a model devotional and interpretative volume. Dr. James Denney's *Gospel Questions and Answers* comprises practical solutions of the questions of misgiving, doubt, failure, poverty, remonstrance, ambition, and folly. Dr. Marcus Dods's addresses to young men entitled *Why be a Christian?* are helpful expositions of "The Trials of Youth," "David, a Study for Young Men," "Why be Religious?" and "Hindrances to the Acceptance of Christ."—Another small volume of practical use is that by Dr. R. F. Horton, *The Four Pillars of Home* (same publishers). These pillars are Purity, Love, Unselfishness, and Discipline.—The F. H. Revell Company, New York, have issued two small books; the first is *Kadesh-Barnea; or, The Power of a Surrendered Life*, by the Rev. Dr. Wilbur Chapman, containing the brief but impressive observations about spiritual character which have distinguished the author's previous volumes; the second is *The Overcoming Life, and Other Sermons*, by the Rev. D. L. Moody, which is as characteristic a publication as any from the great evangelist. The last sermon, the "Seven 'I Wills' of Christ," is not only explanatory of the title, but is a stirring appeal to the wills of Christ's followers.—We reserve for more extended notice the Rev. G. W. Mead's *Modern Methods in Church Work*. (Dodd, Mead & Co., New York.)

The Hebrews in Egypt and the Exodus, by Mr. Alexander Wheelock Thayer (E. S. Willcox, Peoria, Ill.), is an attempt to separate the wheat from the chaff, if it be chaff, in the so-called five books of Moses. Mr. Thayer's argument is not destruc-

tive, but constructive and preservative. If the genealogies of Hebrew families—the most jealously preserved part of their history—be accepted as trustworthy data, it follows that there were no four hundred years of dwelling in the land of Egypt, hardly more than two hundred; no subjecting of the sons of Jacob to Egyptian slavery; no such multiplication of pure-race Hebrews as to amount in two hundred years to two million, etc. The book is interesting, but not authoritative. It will hardly add to the data of scholars on the one hand, nor serve, on the other, to give to the laity reports of the final conclusions of scholars, such as can be accepted without question.

The Supernatural, by "Katholikos" (Lee & Shepard, Boston), is an argument for the reality of the supernatural, for the "Great Sacrament"—God in Nature; for the "Great Procession"—the passage of the powers of the invisible world into manifestation by the visible; and for the "Great Kingdom"—the inutility of whatever is done apart from God and the establishment of the kingdom in the hearts of those who account the bearing of Christ's cross a glory.—Dr. Martyn Hart, the Dean of St. John's Cathedral, Denver, Colo., has published through Messrs. James Pott & Co., New York, *A Way that Seemeth Right*. Like other clergymen, Dean Hart has been so often appealed to for advice concerning Christian Science that he has now done not only clergymen but many others a service by this attempt to set forth "the unscientific nature of its pretensions" and the natural explanation of its cures.

MISCELLANEOUS

The tenth volume of the Young Folks' Library, edited by Larkin Dunton, Head Master of the Boston Normal School, has been issued by Silver, Burdett & Co., New York. This series is published under the general title of "The World and its People." Volume X. is entitled *Life in Asia*, by Mary Cate Smith.

We are again reminded by the bound volume of *The Critic* for July–December, 1896, of the valuable services constantly performed for the book world and readers' world by this always excellent and readable paper. In this volume no less than 1,635 books are reviewed, and the publication of about 1,200 more is recorded. In general literary essays and sketches, in biographical articles, and in illustration, a distinct advance is perceptible. (The Critic Company, New York.)

The Fern-Collector's Handbook and Herbarium, by Sadie F. Price, contains fine pictures of about seventy American ferns, printed on large pages, with a botanical description of each in a guide, and with blank leaves on which corresponding specimens may be preserved as they are collected and identified. (Henry Holt & Co., New York.)

The Satchel Guide to Europe (Houghton, Mifflin & Co., Boston) is so compact and admirable a handbook for the European traveler and tourist

that its appearance in the twenty-sixth annual edition is not a matter which excites surprise or calls for comment. It has been so long in use that its earlier defects have all been removed, and it leaves very little to be desired in the way of a compact statement of the things to be seen and the way to see them across the sea.

Mrs. Olive Thorne Miller has for some time past devoted herself so exclusively to lectures and bird-talks before clubs, schools, and in private houses, that the appearance of another book from her skillful hand is a pleasant assurance that she is not deserting the larger for the smaller public. It would perhaps be more truthful to say that she has enlarged her public by supplementing her pen with her voice. Her latest volume, *Upon the Tree-Tops*, does not differ in quality and character from its predecessors, and that is saying that it shows a loving familiarity with feathered folk of many kinds. (Houghton, Mifflin & Co., Boston.)

Dr. Edward Franklin Buchner has issued an interesting *Study of Kant's Psychology with Reference to the Critical Philosophy*. (The New Era Print, Lancaster, Pa.) During the past hundred years a large amount of psychological material in Kantian criticism has accumulated. Two points are of moment—whether the critical method is psychological, and whether the scope of criticism falls within psychology. Dr. Buchner's study is of much value, both in its psychological and in its philosophical import, and in the constantly re-appearing relations between the two.

Petrologists and others should note the appearance of Mr. G. P. Merrill's *A Treatise on Rocks, Rock-Weathering, and Soils*. (The Macmillan Company, New York.) In the ordinary sense of the word, however, the work is not a petrology, since the chapters on the origin, structure, and composition of rock-masses are but an introduction to the chapters on rock-weathering, while the portion dealing with the structure and composition of the resultant materials is but a corollary to the discussion of rock-weathering.

We reserve for further notice *The Mycenaean Age*, by Drs. Tsountas and Manatt. (Houghton, Mifflin & Co., Boston.)

Literary Notes

—Mrs. F. A. Steel, whose recent novel of the Indian Mutiny, "On the Face of the Waters," has had such a pronounced success, has just published a new book. It is a Scotch story, and is entitled "In the Tide-Way."

—Dr. Kerler, of the University of Würzburg, recently discovered the burial-place of Walter von der Vogelweide in the Newmünster of that town. The actual tombstone, with the four cavities in it for food and drink for the birds which the poet directed should be placed over him, has disappeared.

—It may not be generally known that the father of the late William T. Adams ("Oliver Optic")

was for many years the proprietor of the Lamb Tavern, which stood on the present site of the Adams House, Boston. "Oliver Optic" was a teacher in various Boston schools until his success as a story-teller induced him to abandon that profession. His books for boys number about thirty volumes; it is estimated that their circulation amounts to nearly half a million. Mr. Adams borrowed the name "Oliver Optic" from a personage in a play which enjoyed temporary popularity at the Boston Museum Theater.

—"Among other pretty myths and traditions," says Sir Walter Besant, "I fear we shall have to give up that of Grub Street. My friends, there never was any Grub Street. The ragged poets did not take garrets in Grub Street. That street is now called Milton Street; until quite recently there was a little square court opening out of Grub Street, in which it would have been a pleasure to live at any time. Well, but how did the legend arise? Pope invented it. Pope delighted to heap scorn upon the minor bards, and, since nothing is easier than to put on an appearance and air of scorn, he has been imitated ever since. At the present day it is the distinguishing mark or sign of a minor poet that he must assume an attitude of scorn toward other minor poets with as lofty a superiority as Pope himself."

—In connection with the Turnbull lectures which M. Ferdinand Brunetière is now delivering at the Johns Hopkins University, Baltimore, it is interesting to recall the names of the lecturers so far in that special foundation. They have been: Mr. Edmund Clarence Stedman in 1891, on "The Nature and Elements of Poetry;" Professor Richard C. Jebb, of the University of Cambridge, England, on "Greek Poetry;" Professor Robert Y. Tyrrell, of Trinity College, Dublin, on "Latin Poetry;" Professor Charles Eliot Norton, of Harvard, on "Dante," and Professor George Adam Smith, of Glasgow University, on "Hebrew Poetry." M. Brunetière's subject is "French Poetry." The lectureship was endowed a decade since with \$20,000 by Mr. and Mrs. Lawrence Turnbull in memory of a son.

—Among a very interesting collection of epistolary autographs, Messrs. Dodd, Mead & Co., of this city, offer for sale the following characteristic letter of Jane Carlyle's addressed to Lady Lytton:

When you describe that man and his treatment of you, I feel *amazed* before the whole thing "as in the presence of the Infinite." It is so diabolic—so out of the course of nature—that I, who have mercifully had to do with only imperfect human beings at worst, never with an incarnate Devil, cannot *realize* it to myself, cannot get any more intelligent impression from it than from a bad dream or a Balzac Novel.

It is hard to determine which is more amusing in this decidedly feminine note of Mrs. Carlyle's—the satirical but shallow dismissal of Balzac, or the affectionate intimation that, whatever might have been the hideous character of Lord Lytton, her Thomas was only an "imperfect human being."

If every other standing-ground of the Carlyle controversy were obliterated but this brief note, about it alone the battle of the pro-Janesses and the pro-Thomasases might still fiercely rage.

Books Received

For week ending March 26

- COPELAND & DAY, BOSTON
Whiteley, Isabel. The Falcon of Langeac. \$1.50.
THE CRITIC CO., NEW YORK
The Critic. Vol. XXVI. (New Series), Vol. XXIX. (Old Series), July-December, 1896. \$2.50.
DODD, MEAD & CO., NEW YORK
Glyn, Anna L. A Pearl of the Realm. \$1.25.
Raymond, Walter. Charity Chance. \$1.25.
Mead, Rev. George W. Modern Methods in Church Work. \$1.50.
Horton, Robert F., D.D. The Four Pillars of the Home. 50 cts.
Denney, James, D.D. Gospel Questions and Answers. 50 cts.
Gibson, John M., D.D. The Unity and Symmetry of the Bible. 50 cts.
Smith, George A. Four Psalms. 50 cts.
Dods, Marcus. Why Be a Christian? 50 cts.
HARPER & BROS., NEW YORK
Nansen, Dr. Fridtjof. Farthest North. Being the Record of a Voyage of Exploration of the Ship "Fram" (1893-'96), and of a Fifteen Months' Sleigh Journey by Dr. Nansen and Lieut. Johansen. Appendix by Otto Sverdrup. 2 Vols. 120 Full-page Illustrations, 16 Colored Plates from Dr. Nansen's own Sketches, etc., etc. \$10.
HENRY HOLT & CO., NEW YORK
Price, Sadie F. The Fern-Collector's Handbook and Herbarium. \$2.25.
HOUGHTON, MIFFLIN & CO., BOSTON
A Satchel Guide for the Vacation Tourist in Europe. \$1.50.
Catherwood, Mary Hartwell. The Spirit of an Illinois Town and The Little Renault. \$1.25.
Miller, Olive Thorne. Upon the Tree-Tops. \$1.25.
Prince, Helen Choate. A Transatlantic Chatelaine. \$1.25.
Lathrop, Rose Hawthorne. Memories of Hawthorne. \$2.
The Story of the Pilgrim Fathers, 1606-1623 A.D., as Told by Themselves, Their Friends, and Their Enemies. Edited by Edward Arber. \$2.
Tsountas, Dr. Chrestos, and J. Irving Manatt. The Mycenaean Age. \$6.
LAMSON, WOLFFE & CO., BOSTON
Parker, Gilbert. The Pomp of the Lavielettes. \$1.
LEE & SHEPARD, BOSTON
Katholikos. The Supernatural. \$1.50.
LONGMANS, GREEN & CO., NEW YORK
Arnold, Sir Edwin. Victoria, Queen and Empress. 50 cts.
THE MACMILLAN CO., NEW YORK
Merrill, George P. A Treatise on Rocks, Rock-Weathering, and Soils. \$4.
Goodnow, Frank J. Municipal Problems. \$1.50.
THE NEW ERA PRINT, LANCASTER, PA.
Buchner, Edward F. A Study of Kant's Psychology with Reference to the Critical Philosophy. \$1.25.
G. P. PUTNAM'S SONS, NEW YORK
A Young Scholar's Letters. Being a Memoir of Byron Caldwell Smith. Edited by D. O. Kellogg. \$1.75.
The Revolutionary Tendencies of the Age: Their Cause and Their Ultimate Aim. \$1.25.
THE FLEMING H. REVELL CO., NEW YORK
Spurgeon, C. H. Barbed Arrows. \$1.
Moody, D. L. The Overcoming Life, and Other Sermons. 50 cts.
Chapman, Rev. J. Wilbur, D.D. Kadesh-Barnea. 50 cts.
Williams, Edward F., D.D. Christian Life in Germany. \$1.50.
Sturtevant, Julian M. An Autobiography. Edited by J. M. Sturtevant, Jr. \$1.25.
SILVER, BURDETT & CO., BOSTON
Smith, Mary C. The World and Its People. Book VI. Life in Asia. Edited by Larkin Dunton.
FREDERICK A. STOKES CO., NEW YORK
Reeve, James K. The Three Richard Whalens. 75 cts.
THOMAS WHITTAKER, NEW YORK
Hart, H. Martyn, D.D. A Way That Seemeth Right. 75 cts.
E. S. WILLCOX, PEORIA
Thayer, Alexander W. The Hebrews in Egypt, and Their Exodus.

The Religious World

Methodist Laymen

An important evidence of the growth of a spirit of democracy in the Methodist Church will be given at the annual New York Conference at Sing Sing April 9, when a permanent association of laymen will be formed. For many years Methodists have been restive under their form of church government, which gives to the clergy an overwhelming influence in the General Conference and to laymen no representation in the annual conferences. Philadelphia has been the center of a movement for equal representation of laymen in the conferences. A well-organized association has been formed there, and under the laws of Pennsylvania it has gained control of the Church Extension Society, and is seeking to control all the business affairs of the Church. Baltimore has been another center of agitation, and for a time it seemed probable that the clergy in that city would give full recognition to the lay members of the Church, but now the movement has been checked for a time. It has been the desire of the "reform" element to give their cause an impetus by gaining the support of the laymen of the New York Conference, and so a strong party has been formed in this region, and the intention is to make an organization that in time can demand the privileges sought for. The leaders of the democratic element complain that the Church has been losing many members because the people, particularly in the country districts, find other more democratic Protestant churches far more to their liking. A question that will come up in the regular conference is one affecting the Church government in this State. In making the conference lines in times gone by little attention has been paid to geographical or civil lines, and so New York City is divided between the New York Conference—which takes in the portion west of Third Avenue and runs north, east, and west to Pennsylvania and Connecticut—and the New York East Conference, which has the remainder of the city, all of Long Island, and parts of Westchester County and Connecticut. Staten Island is governed by the Newark Conference. A movement is on foot to make one conference of New York City, as it is asserted by leaders in the Church Extension Society and the various charitable and missionary associations that much more effective work can be done if the division line is abolished. There is a strong sentiment also for the formation of a Greater New York Conference.

Life After Death

An interesting series of lectures on this theme has been given on successive Sunday afternoons during the past winter at the University of Chi-

cago. The following is the list of subjects and speakers:

January 3. Convocation Sunday.—Address: The Influence of Thought upon Life and Conduct. Head Professor Albion W. Small.

January 10. Life after Death among Primitive Men. Assistant Professor William I. Thomas.

January 17. Life after Death among the Egyptians. Dr. James H. Breasted.

January 24. Life after Death among the Assyro-Babylonians. Professor Edwin T. Harper, Chicago Theological Seminary.

January 31. Life after Death in Ancient Persia and India. Associate Professor George S. Goodspeed.

February 7. Life after Death among the Greeks and Romans. Head Professor Paul Shorey.

February 14. Life after Death among the Hebrews. President William R. Harper.

February 21. Life after Death among the Mohammedans. Professor Emil G. Hirsch.

February 28. Life after Death in the New Testament. Head Professor Ernest D. Burton.

March 7. Life after Death in Modern Literature. President Frank W. Gunsaulus, Armour Institute.

March 14. Life after Death from the Point of View of Science. Head Professor T. C. Chamberlin.

March 21. Baccalaureate Sunday.—Address: Life after Death from the Point of View of Philosophy. Professor William D. Mackenzie, Chicago Theological Seminary.

As implied by the subjects, the earlier lectures were historical, and led up in a most suggestive way to Professor Burton's discussion of the New Testament conception. Against the dark and confused background of the various ethnic teachings, the ethical and spiritual value of the Christian faith stood out in a striking manner. Dr. Gunsaulus emphasized the importance of the poet's testimony on such a question, and expounded the teaching of Wordsworth, Tennyson, and Browning. Professor Chamberlin pointed out the difference between the view of the scientist and the view of science, and then analyzed the evidence from the latter point of view. The conclusion was that the problem is outside of the domain of science. Science has not proved the theory true, and, on the other hand, she has not proved it false. She can never do either. The true scientific position is found in adopting the best "working hypothesis." Professor Mackenzie explained how philosophy pushes her inquiries beyond the realm of matter-of-fact science, and then argued for belief in immortality on these grounds: (1) Because of the place of man in relation to nature. (2) Because of the significance of man as a moral being. (3) Because of the significance of man under a theistic conception of the universe. The central doctrines of this conception are that there is "no thought without a thinker, no force without a will, no purpose without a heart." The world-ground must "make for righteousness." If this idea is fully grasped and followed out, the belief in a life after death will develop into almost perfect certainty. The

series has attracted much attention in Chicago. Kent Theater has been crowded to the doors each Sunday afternoon, and, in accordance with a general demand, the lectures have been repeated Sunday evenings in Central Music Hall.

A Sermon by Dr. Gladden

An interesting outcome of the recent general discussions on the Bible as literature and on evolution from the Christian standpoint is the sermon preached by Dr. Washington Gladden in Columbus, Ohio, on Sunday, March 30. Dr. Gladden took up the specific subject of the utterances of Dr. Lyman Abbott on these two general subjects in Plymouth Church pulpit and in *The Outlook*, and then examined the criticisms made by Dr. Abbott's opponents. As to the nature and inspiration of the Bible, Dr. Gladden said:

The truth is that, whatever extravagances may be charged against the higher criticism, it has made it impossible for any intelligent Biblical scholar to hold the view of the Bible that was taught to me when I was studying for the ministry, and that is held by the great majority of our church members to-day. That view is simply not true. The Bible is not the kind of book that we once believed it to be. It is a better book, a diviner book, as I believe; but it is a different book. The people of our churches have a right to know, as well as we can tell them, just what kind of a book it is. It is not only safe for them to know this, it is terribly unsafe and terribly unjust to keep this knowledge from them. Dr. Abbott has been trying to tell his people the truth about it. And some of his clerical brethren lift up their voices and cry: "This is higher criticism, and higher criticism is full of extravagances and absurdities." The implication is that there is no truth in it; that the traditional view of the Bible is the only one that can be tolerated. The implication is that any minister who ventures to dispute the traditional view is a dangerous heretic.

It seems to me that the critics of Dr. Abbott, who put themselves in this attitude, take upon themselves a pretty serious responsibility. There are precious few of them who do not know that the traditional theory of the Bible is no longer tenable; yet their attack upon him is understood as maintaining that theory. An intelligent religious teacher who takes that position before the world to-day has something to answer for.

We may quote also a single passage relating to the discussion on evolution:

It may be that the evolutionists are not fully agreed; but the fact that the universe is the outcome of an evolutionary process is not doubted by scholars of eminence in the world to-day. What are Christian men going to do with this doctrine? Are they going to set themselves in array against it? Are they going to proclaim that Christianity cannot be reconciled with it? Evolution interprets the universe. It offers an explanation of all things that exist, which satisfies the human mind. Are we going to say that the Christian religion cannot be reconciled with this explanation?

The critics of Dr. Abbott seem to asseverate that it shall not be so reconciled if they can help it. They are trying to make the public believe that a devout man who attempts such an explanation is unworthy of public confidence. Do they mean to say that no Christian can hold any other theory of the origin of things than that mechanical creationism which we were all taught in our childhood? But that is gone out of the world of thought; it could no more be set up again as a philosophical explanation of the world than the Ptolemaic cosmogony could be rehabilitated in our universities. Are Christian men, by their profession, doomed to hold a theory of the universe which contradicts the whole body of modern knowledge?

Holy Week

Each recurring year sees the non-liturgical churches paying more attention to the observance of Holy Week. It is already quite as generally observed as the Week of Prayer. Why should it not be? There is an especial fitness in the observance of the days which speak more distinctly than any others of the great events in the life of our Lord. It would be a graceful and helpful thing if the Evangelical Alliance would lead in changing the Week of Prayer from the first week in January to Holy Week. That would put the free churches into line with the liturgical churches, and make possible a more united effort in the whole Church of Christ. We have seen many programmes of special services for Holy Week. It is not possible for us to mention them in detail, but we note with satisfaction the tendency to utilize these days for the deepening of interest in spiritual things, and for the promotion of a reverent and devout regard for the central truth of the Christian revelation. In one church the meetings of the week culminate on Good Friday night, when Stainer's "Crucifixion" will be rendered—and no service is more worshipful—and that in turn will be followed by the celebration of the Lord's Supper. Why should not groups of churches unite in such services? Why should not all the churches in small towns together observe the week which brings so clearly to mind the cross and passion of our Lord?

The Church and Civics

We have been much interested in reading the Constitution of the Civic Federation of the city of Trenton, N. J., of which the Rev. Alfred W. Wishart is the President. Among the officers and on the executive committee are four prominent and well-known ministers. That shows that the ministers of the capital of New Jersey are leading in a most important branch of work. The object of the Federation is to make a careful study of the social and municipal life of the city, to report the facts to the city, to arouse interest in municipal matters, to educate the taxpayers, to quicken the public conscience, and mass the people who believe in good order in a common effort for the public welfare. Among the committees are a Health Committee, an Industrial Committee, a Philanthropic Committee, an Education Committee, a Municipal Committee, and Committees on Public Morals and Public Recreation. All these forms of service are of great importance. The minister no longer occupies the same position that he did a few years ago, but his leadership is still required, and his position makes him independent of classes and parties. It is gratifying to know that it is being so widely used in the interests of the public. Similar federations in all cities and large towns would quickly bring a better condition of things than now exists.

"Ian Maclaren's Heresy"

We have made no mention before this of the reported attempt to bring the Rev. John Watson, D.D., of Liverpool, to trial for heresy, because we have not believed there was anything in the report worth notice; but it is given so much credence in this country that we venture to refer to it. The Rev. Kennedy Moore, D.D., we are informed, proposes to petition the Synod of the Presbyterian Church of England charging Dr. Watson with heresy. That is all the information we have as yet received on the subject, but the way the report is regarded on the other side may be judged from an editorial in the "British Weekly," which speaks as follows: "We earnestly hope and fully believe that Dr. Moore, on consideration, will refrain from action which can only be mischievous to the best interests of truth. No doubt the English Presbyterians would know how to handle such a matter." It is not unusual for some men representing the extreme element, either in Scotland or in England, to swoop down upon some distinguished writer or preacher with the charge of heresy. It was the same with Professor Marcus Dods, and rumors of similar action have been heard concerning Professor Bruce. The movement, however, never amounts to anything more than to excite ridicule. It will be the same in this case. The Presbyterian Church of Scotland and of England is distinctly liberal. We doubt if a committee could be found in the Presbytery to present the charges. If once they were out of the hands of the committee, they would quickly be suppressed in the Presbytery. Dr. Watson is one of the soundest and most thoroughly evangelical of British preachers. There is little likelihood of there being much more heard of this heresy trial.

Congregational Orthodoxy

Two weeks ago we commented on an article in the "Congregationalist" by the Rev. Dr. Behrends, of Brooklyn, in which he took a very pessimistic view concerning the present trend of teaching in Congregational pulpits. Dr. Behrends's article recalls a recent interview with the Bishop of London which was reported in "Good Words." The interviewer was Mr. Raymond Blathwayt. The Bishop spoke of a tendency in the Congregational churches of England toward Unitarianism. He later acknowledged that he had spoken without sufficient knowledge. Such a Congregational leader as Dr. Guinness Rogers, and such a Presbyterian as Dr. Robertson Nicoll, of the "British Weekly," both declared the statement untrue, and that the Congregationalists in England were never more loyal to the fundamental truths of evangelical theology than to-day. The "Congregationalist" of last week contains a series of letters elicited by Dr. Behrends's article. There are twelve in all. Of these, ten differ from Dr. Behrends's conclusions. Of the two which agree with him, one is anonymous and from Con-

necticut, and the other is from Pennsylvania. Perhaps it should be said that one of the remaining letters is by a young man who has just entered the ministry, and whose position is somewhat hard to determine. All the others strongly dissent from the statements made by the Brooklyn pastor. They recognize the trend of modern thought. They do not claim that the old wine is still in the old bottles, but they do insist that it is only the forms which have changed, and the substance remains unchanged. Of the nine who positively dissent, all but one are pastors in active work. One is a home missionary superintendent. The letters come from Massachusetts, New Hampshire, Vermont, New York, Wisconsin, Pennsylvania, Indiana, and Connecticut. The following extract is a good sample of all the letters. The Rev. L. H. Thayer, of Portsmouth, N. H., writes: "Evidently we are being borne along out of the region of the religion of dogma into that of the religion of spirit." The editor of the "Congregationalist" himself says: "We have a somewhat wide acquaintance with Congregational ministers, including many of the younger men, and we know no one among them who is anxious to leave the denomination in the hope of securing a more satisfying theological and ecclesiastical *habitat*. We know none who have lost their faith or their hope." With this we heartily agree. The great doctrines of the evangelical faith are held as firmly and loyally as ever. The forms have changed, no doubt, but in substance they are the same. They are earnestly and constantly preached, in the only way in which they can be efficiently preached in these days, viz., in the recognition that the attitude of all listeners is different from what it was fifty years ago. The Gospel is unchanged and unchanging, and no one whom we know would have it different.

The Preacher's Theology

A timely address was recently read by a Congregational clergyman, the Rev. Dr. Merriman, at a ministers' meeting at Worcester, Mass. It was entitled "The Theology of the Preacher," and we wish that we might give it in its entirety. Dr. Merriman believes that, whereas theology is the science of religion, religion is the business of the preacher. "Theology is a more or less well-informed, profound, and philosophical conception and logical arrangement of the truths of religion. Religion is an experience. It is a personal realization of the truth in Christ. It is a life hid with Christ in God." Dr. Merriman believes it possible, therefore, for the true preacher to have no theology, just as a man may enjoy perfect health yet have no theory of health. The Apostles and the Church of the first two centuries had, strictly speaking, no theological system, yet the Church never had greater preachers than she had in those early centuries. While this is true, it is to be said, on the other hand, that every man, still more every Christian preacher, must have a the-

ology of some sort. He must have some conception of the Bible, God, man, Christ, sin, repentance, and the rest, and of their relations to each other. Dr. Merriman believes that the characteristics of a true preacher's theology should be, first, that it must not be somebody's system, merely imposed on him from without, like Saul's armor upon David; it must be a conception wrought out from within. Often, however, he has not the faith and courage when he has himself experienced truth, and so he preaches on the influence of the bicycle from a text about the wheels in Ezekiel, or announces his subject in the newspapers, with catching alliteration, as "Visions and Vagueness." Secondly, the true preacher's theology must be the theology of his times. "That this involves a revolution in many theological systems is just as inevitable as the fact that the Copernican theory transformed man's conception of astronomy." The Greek theologians of the early centuries brought to the understanding of the Gospel the conception of the immanence of Deity in the world and in the life of man, which was the distinguishing trait of the Greek philosophy. "This shaped all their theology, which is characterized by 'a genuine catholicity, spiritual depth and freedom, and a lofty ethical tone,' especially in the interpretation of Scripture, wholly distinct from the Latin theology, and far more cognate to modern thought. It has been well said that 'it is not Christianity in itself which is to-day obnoxious to serious men, but a Latinized Christianity which the thought of the world has outgrown.'" Lastly, the preacher's theology should be progressive, proportionate, sympathetic. Christianity is not, as some seem to think, a stereotyped thing; it is a progressive unfolding of the divine in man.

England and Greece

The "British Weekly" of March 11 contains a remarkable symposium on the question, "Shall we Coerce Greece?" Letters in answer are received from almost all the Nonconformist leaders of the Kingdom. Such men as Dr. John Watson, Dr. George S. Barrett, Principal Fairbairn, Professor T. M. Lindsay, of Glasgow, Dr. James Stalker, Dr. J. Monro Gibson, Dr. John Clifford, and a long list of others equally prominent, write in the most earnest way concerning what they think would be the crime of an attempt to coerce Greece. Dr. Stalker says: "If our arms be used in humiliating Greece, it will cover the country with dishonor." Dr. Watson says: "It would be disgraceful;" Principal Fairbairn, "I can conceive of no greater calamity to ourselves or to the hope of freedom;" and Dr. Clifford says, "To coerce Greece would be one of the gravest offenses against the living conscience of Great Britain, . . . and one of the most unjust acts ever committed by any British Government." England is sound at the heart. Her politicians may sometimes misrepresent her, as do those in

America misrepresent our country, but when Christian ministers speak unitedly, it may be taken for granted that they speak the voice of the British nation. Concerning their right to speak in this instance there can be no possible doubt.

The Arrival of Dr. Pentecost

Dr. George H. Pentecost arrived in New York on Tuesday, the 30th of March, and was met by a committee from the church in Yonkers of which he is to be pastor. The farewell of the church in London is one that will not be forgotten by him. It is described as the greatest crowd that was ever in the church. Dr. Pentecost's sermon was on the "Love of God," and contained no personal allusions. Dr. Pentecost left a most important position, and has come to one less conspicuous; but the churches of the future in the vicinity of New York are quite as likely to be in the suburbs as in the heart of the city, and there is no reason why Dr. Pentecost's work in Yonkers should not be as influential as it could be either in London or in New York proper.

Notes

The tabulated statement of the receipts of the American Board of Commissioners for Foreign Missions, for the first half of the present fiscal year, shows a total of \$243,817.05—a decrease of \$34,283.58 as compared with the receipts of the corresponding six months of last year.

So many inquiries have reached us about the series of lectures on "The Literary Study of the Bible" which Dr. Abbott has been giving on Sunday evenings in Plymouth Church that we are glad to announce that they have been published verbatim in pamphlet form by Miss L. L. Whitlock (145 Willow Street, Brooklyn, N. Y.), who will send them to any address upon the receipt of one dollar.

The Judson Memorial Baptist Church in New York, whose grounds and buildings cost about \$550,000, has still upon it a debt of about \$150,000. It has just received a gift of \$20,000 from Mrs. A. P. Hall, of Saratoga Springs, towards canceling its indebtedness. The church is a monument not only to the great missionary whose name it bears, but to the tireless fidelity of his son, the Rev. Edward Judson, D.D., who is its founder and pastor.

The statement of belief presented by the Rev. David N. Beach, D.D., when he was installed pastor of Plymouth Church, Minneapolis, October 27, 1896, has been printed in an attractive form. It presents in a clear way the well-known views of "the Citizen Pastor." Dr. Beach belongs to the class of intensely genuine men who will never even seem to occupy a theological position with which they are not in the fullest accord. The statement is evangelical, earnest, and on a lofty spiritual plane.

The Rt. Hon. and Most Reverend William Conyngham Plunket, Archbishop of Dublin, died in that city on April 1. He was born in 1828, and was elected Archbishop of Dublin to succeed Archbishop Trench in 1884. He was not only an eminent ecclesiastic, but a man who distinguished himself in many ways by his peculiarities and by his courage. He was one of the Senate of the Royal University of Ireland. One of the most characteristic acts of his life was in Spain, when he consecrated Señor Cabrera as Bishop against the protest of the Papal Nuncio and the Spanish Bishops. He has filled a large and honored place in his Church, and successfully administered the affairs of a peculiarly difficult position.

Correspondence

Etymological Points

To the Editors of The Outlook:

It may be of interest to "G. P. B.," who criticises "Stories from the Dictionary" in The Outlook of March 20, to note what Skeat's "Etymological Dictionary" has to say on the following words:

"*Heathen*" is a derivative of *heath*. Skeat quotes Trench in support of the use of the word as given in The Outlook of February 23. Skeat says A. S. *hoethen* is a derivative of *hoeth*.

"*Teasel*" is a derivative of "*tease*," according to the same authority.

"*Vice*" is from Latin *vitis*, according to Skeat, who says that the literal sense is "that which winds or twines."

I think Mr. Skeat's opinions are worthy of consideration, hence I add this to what has already been said.

CHAS. L. COON.

Lincolnton, N. C.

"Geography and Infidelity"

To the Editors of The Outlook:

Your discussion of "Geography and Infidelity," together with "S. E. B.'s" letter in your last issue, remind me of something about which you may be able to enlighten me. Several years ago, while attending the Chautauqua Assembly in your State, I was told by some one stopping at the same cottage with myself that there was, somewhere in the north of New York State, I think, some kind of sect or society that believed and taught the theory that the earth is flat. If I recall the account correctly, it was to the effect that they were actively promulgating their teaching; and among their arguments I recall their reference to the circumambulatory tendency of people who are lost, in proof of their assertion that ships that circumnavigate the globe, according to our view, do not go around a globe, but merely describe a circle.

They explained the disappearance of ships at sea by saying that the ship simply gets beyond the range of vision.

Can you or any of your correspondents enlighten me as to the reliability of my information?

I may be mistaken as to the local habitation and nature of this interesting school of scientists—they may possibly have their habitat in Georgia or some other "one of the Southern States;" and if so, I should like to know it, on the principle of "honor to whom honor is due."

GEORGIA READER.

Workingmen and Arbitration

To the Editors of The Outlook:

In your article on the Arbitration Treaty in issue of March 27 you say, "It would be difficult
1000

to mention any prominent vocation not represented."

It would be of considerable satisfaction to me to know how many farmers, miners, mechanics, clerks, and workingmen's names are on your list of 1,002 replies. These are all prominent vocations, and their votes count each for one.

W. J. ACHESON.

Denver, Colo.

[We accept this inquiry as being made in good faith, although the reasonable inference is that you are opposed to the Arbitration Treaty and believe that the farmers, miners, mechanics, and workingmen of the country are with you. The very remarkable and influential list of signatures to the Arbitration Memorial naturally does not include the names of any but men of public position and influence. As you must be aware, it is the custom in presenting petitions to Congress to get the signatures of representative men of each district. But you will find that railroad mechanics are represented in this Memorial by such men as Messrs. D. E. Maxwell, of Florida, and J. J. Hill, of Minnesota. There is probably no railroad president in the country who is more in sympathy with or who better knows his employees, from section hands up, than Mr. Hill. When he speaks in favor of arbitration he knows that he is representing a very wide railroad circle. Mercantile clerks are represented by such men, among others, as Messrs. Thomas Kane, John V. Farwell, Franklin McVeagh, of Chicago, and Philip W. Moen, of Worcester. Printers and compositors are spoken for by Mr. George H. Mifflin, of Boston. Farmers are fairly represented, among others, by Mr. George M. Whitaker, editor of the "New England Farmer;" ex-Governor Furnas, Secretary Nebraska State Board of Agriculture; President E. B. Craighead, of the Clemson Agricultural College, South Carolina; and W. D. Hoard, editor of the "Wisconsin Dairyman." The editors of agricultural papers do not usually take grounds in which they are not supported by their subscribers and readers. Bank clerks are represented, among others, by B. B. Northrup, Cashier of the Manufacturers' National Bank of Racine, Wis., who says, "The people of this place are emphatically in favor of the Treaty." Moreover, the Chambers of Commerce of Cleveland, Pittsburg, Los Angeles, and New York City have declared in favor of the Treaty. They represent a large body of mercantile clerks. Still further, five Archbishops of the Roman Catholic Church have urged the Senate to ratify the Treaty, and the Roman Catholic Church more than any other religious organization in this country speaks for "miners, mechanics, and workingmen." Lastly, Samuel

Gompers, President of the American Federation of Labor, has signed the Memorial, with the following words: "It is the earnest hope of the organized workers of America, and we know it is that of our British fellow-workers, that an agreement should be reached, and the Treaty be ratified."—THE EDITORS.]

Shall We Tax Beer?

To the Editors of *The Outlook*:

In your issue of March 13, under the title "The President's Inaugural," you say: "The arguments in favor of a national land tax may in time revolutionize our tax methods, but meanwhile we must have an income in order that we may pay as we go. The only other method is an increase of tax on beer or alcohol or tobacco, against which there would be so great opposition as to make it impracticable as an immediate measure." Permit me to inquire from what source would there arise such great opposition as to make it impracticable or impossible to increase the tax on beer one dollar per barrel, which would give us additional revenue from this source alone of thirty-four million dollars, there having been thirty-four million barrels manufactured and sold in this country last year. If revenue is to be derived from the taxation of spirituous and malt liquors, why shouldn't beer, which is a luxury and contains 4.28 per cent. of alcohol, as shown by an analysis of twenty-eight different samples in this State, pay a tax of \$2 per barrel instead of one? Beer requires so much room for its profitable manufacture that it could not be secretly manufactured or smuggled, therefore the tax would be easily collected. The additional tax would operate not only as a revenue but as a temperance measure. The brewer would add the additional dollar per barrel to his price, and the retailer would charge his customers exactly the same price per glass that he now charges, but would make the sides and bottom of the glass thicker, so that the consumer would drink less beer and remain sober much longer.

I inclose copies of some articles which have appeared in the "Wine and Spirit Gazette," published in your city, which contain much valuable information and sound sense upon this subject. To my mind it would be much better policy to raise thirty-four millions of additional revenue by a further tax upon beer than by levying such a tax upon sugar and other necessities of life. I never have heard any objection raised to the policy of such a course. The only objection that I have ever heard made to it came from one of our Congressional delegation, who wrote me that, "in his judgment, a bill imposing such a tax could not be passed because both political parties seemed to be afraid of the brewers."

This impressed me as being a pretty humiliating admission. Is it true? Do the brewers of this country hold the House of Representatives and United States Senate by the throat, so that

they can prevent the imposition of a fair tax upon their product and compel the levying of a tax to pay the running expenses of the Government upon such necessities of life as sugar? If so, the people of this country ought to be made aware of the fact by such publications as yours, to the end that a Congress and Senate may be elected that cannot be controlled by them.

D. C. R.

A QUEER DISCRIMINATION

From the "Wine and Spirit Gazette," Jan. 14, 1897

Distillers produce pure spirits, on which they are required to pay an internal revenue tax of \$1.10 for each and every proof gallon. That is, they are taxed on every gallon of spirits their goods may contain, no matter in what condition those goods may reach the market.

Beer contains from 6 to 10 per cent. of alcohol, or pure spirits. A barrel of beer containing 31 gallons therefore carries, at the lowest estimate of 2 per cent., 1.86 gallons of alcohol, which should pay a tax of \$2.04 to put it on an equality with the product of distillation. Yet this barrel of beer is taxed but \$1.00, no matter whether it contains 1.86 or 3.10 gallons of spirits. In other words, the Internal Revenue Law discriminates in favor of beer by an average of more than 50 per cent.

All wine contains more or less alcohol. The proportion varies from 7.33 per cent. in some Chablis brands to 25.17 in certain brands of sherries. Yet these wines, when of domestic production, pay no tax on the spirit they contain. This is another discrimination. Can anybody give a satisfactory reason for this discrepancy? The law sets out to impose a tax on spirits—not on water, grape-juice, or anything else. The distiller pays the tax on every drop of spirits he produces; the brewer pays only on about half of his product, while the wine-grower gets off free. Yet alcohol is alcohol, wherever you find it, and should be treated the same in all cases.

[The sources of opposition to an increase of the beer tax by 100 per cent., as reasonable as such a proposition may be, would be three. First, the brewers and beer-consumers, the influence of whose opinions on legislation is not small; second, the voters for constitutional prohibition, who object to receiving the benefits of a tax revenue obtained from the sale of liquor; third, and most potent of all, the great body of sincere and logical protectionists, who definitely object to a revenue system which leaves out protection to American manufactures against foreign imports. —THE EDITORS.]

Notes and Queries

NOTE TO CORRESPONDENTS.—It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.

1. Mr. Fay Mills says in one of his addresses: "A Christian must depend entirely on the Spirit to be kept in the path of grace." How is such teaching reconciled with such texts as, "Keep yourselves in the love of God," "Keep yourselves from idols," "Pure religion is to keep himself unspotted from the world," etc.? 2. Is it Scriptural to say to a young convert, "God will keep you; you do not need to trouble about keeping yourself"? 3. Which is the best Bible commentary for giving in summary the chief interpretations put on the more difficult texts by churches and individual theologians? 4. Is there any dictionary giving the definition usages

of the various terms and phrases of the Bible—like Cruden's Concordance, but up to date? NEMO.

1. By considering that while a sailing ship must depend entirely on the wind for making progress, it is a wind to which she must keep her sails properly set. 2. No; the Scriptural teaching is, "Work out your own salvation with fear and trembling, for it is God which worketh in you," etc. (Philippians ii., 12, 13). The sum of Scripture on this point is that God does nothing without us, and we can do nothing without God. 3. You will find them in Meyer's and Lange's Commentaries, but hardly "in summary." 4. For this consult Smith's Dictionary of the Bible, and Bissell's Dictionary of Biblical Antiquities (later than Smith).

1. Please inform me how modern criticism deals with the Exodus account of the Decalogue—"tables of stone written by the finger of God. . . . And the tables were the work of God, and the writing was the writing of God." 2. If the actual body of Jesus appeared to his disciples and many others after the crucifixion—especially to the searching touch of Thomas—what became of this body of "flesh and bones"—our human brother as well as Lord? H.

1. It assigns to them a figurative value, as an expression of the sacredness and divine authority of the commandments. 2. The explanation given by Müller and others is that during the forty days between the resurrection and ascension his body underwent a progressive transformation, described as "glorification." Compare Philipians iii., 21.

What was the question Sir Galahad was to ask when he went in quest of the "Holy Grail," and his forgetting of which prevented his success at his first search? This I think is the legend. S. N.

There is no such question in the legend as told by Malory, or by Tennyson. In the French form, given in Chrestien de Troyes, Percival failed to ask the meaning of the lance, the Graal, and the plate. In the German form, by Wolfram von Eschenbach, Parzival was to inquire the cause of King Anfortas's wound. In the Celtic, Peredur is rebuked by his mother for not asking what the Graal signified. Perhaps some reader can supplement this account.

The author of

"May every year but draw more near
The time when strife shall cease,"

of which one verse is given by your correspondent, is W. E. Hickson, and I think the words were published in his "Singing Master." Mr. Hickson was an English public-school teacher. The words are set to the music of Dr. Callcott, written to an old English glee, "To all you ladies now on land." I inclose a copy of the music, to which I wrote a temperance song some years since, and also the words of Mr. Hickson's song.

JAMES YEAMES.

If the inquirer will send address, we will send to him the music.

Name two good books on "Hypnotism," also two on "Phrenology" for a young pastor. M. D.

See "Hypnotism Up to Date" (Kerr & Co., Chicago), and James's "Principles of Psychology," Vol. II., chapter 27; also Hudson's "Law

of Psychic Phenomena" (McClurg, Chicago). Phrenology is so discredited that it is not worth your time. However, you can consult A. Bain, "The Study of Character, including an Estimate of Phrenology." Also "A Vindication of Phrenology," by W. M. Williams.

Please recommend a work that states comprehensively the various views with reference to the Book of Revelation, and also a work on this book that is especially homiletically suggestive? F. G. A.

Lange's Commentary answers each of these demands. See the volume devoted to the book in question (Scribners, New York). Recent criticism of the book is discussed in Sanday's Bampton Lectures on Inspiration, third edition.

Kindly quote for me some simple prayers suitable for a three-year-old. The child has been taught nothing of prayer, except at grace before meals, and I wish particularly to avoid the meaningless prattle of words beyond her comprehension. R.

The familiar prayer, "Now I lay me down to sleep," need not be quoted at length. A morning prayer corresponding to it is the following:

I thank my Lord, who safe has kept
My soul and body while I slept.
Now keep me, Lord, through this new day,
And lead me in thy own good way:
For this in Jesus' name I pray.

We should be glad of further suggestions in this line.

If the correspondent who inquired where she could get Gail Hamilton's little book called "X Rays," written during her illness, will write to Miss H. A. Dodge, Hamilton, Mass., inclosing fifty cents, she can, I think, still procure the book. It was sold at private sale in this way. A. L. D.

"A. L. D." writes as follows in regard to our statement, which the facts fully warrant, that President Lincoln "belonged to" no particular denomination of Christians:

As a matter of fact, President Lincoln had a pew in a leading Presbyterian church in Washington, which held services in a building on F Street, now become a hall connected with Willard's Hotel. Here he was often to be seen at church, if not regularly. The pastor was the Rev. Dr. Gurley, of wise and saintly memory, of whom Lincoln was a close friend. It is this church which has now become the New York Avenue Presbyterian Church.

The remark in our "Religious World" of February 13 that probably every other denomination, as well as Baptists, makes baptism prerequisite to the Lord's Supper brings a demurrer from the "Christians"—not the same as the "Disciples of Christ." Speaking for these, "M. W. B." says:

Our polity being congregational, some congregations do: equire baptism, some immersion, as conditions, but in so far they are not in accord with our distinctive principles and practices as a body. Our creed is Christ, our test of fellowship is that creed lived, or Christian character. Among our members are those who are in accord with nearly all the more influential denominations in America. We have on this point entire harmony, requiring nothing without which one can be a Christian. Individual interpretation we each practice. In these points we are as a congregation in fullest sympathy with the "American Christian Convention," our most comprehensive denominational body, representing 125,000 communicants. See "The Christians' Annual"

for 1897, 144 pp., illustrated (The Christian Publishing Association, Dayton, O. 25 cents).

E. K. M.—I have a "History of Litchfield, Conn.," written by "Payne Kenzon Kilbourne, M.A." W. D. G.

"E. K. M." can procure a copy of the History of New London by sending to Herbert D. Utley, of New London, Conn. M. J. T.

"E. K. M." is referred to Miss Frances M. Caulkins's "History of New London, Conn., from 1612 to 1852" (New London, 1852, pp. 679); same, continued to 1860, pp. 692; also to "History of Litchfield County, Conn., with Illustrations and Biographical Sketches," published in Philadelphia, 1882, quarto. Can be seen at leading public libraries, New York, Boston, Philadelphia, etc. C. C. D.

About People

—It has been announced that the first woman to be honored by a Ph.D. from the University of Göttingen is Miss Helen Hinsdale, the daughter of Professor Hinsdale, of the University of Michigan; but we are now told that Miss Maltby, a graduate of Oberlin, was the first American woman to take this degree.

—Sir Alfred Biliotti, the British Consul for Crete, who recently effected the rescue of the beleaguered Muslims at Kandanos, is a Levantine, sixty-odd years of age. He has been employed in the British consular service as clerk, dragoman, vice-consul, and consul for many years. It was he who discovered the Nekropolis of Kamiros in Rhodes; later he superintended the excavations at Halikarnassus.

—The most remarkable instance of unbroken genealogical descent is recorded in a recent number of the "Pall Mall Magazine." It seems that, in the time of King Malcolm, Glamis (Scotland) was a royal residence, and remained so until 1372, when Sir John Lyon was made Lord High Chamberlain of Scotland. The king's daughter fell in love with the young knight and was given to him in marriage, together with the lands of the thanedom of Glamis. Ten years later Sir John fell in a duel, and was buried at Scone among the kings of Scotland. He left one son, from whom the present family of Lyon have descended without a break from father to son to the present day.

—In a recent number of the Chicago "Times-Herald" we read: "Mrs. Hannah G. Solomon, the first woman in the history of Judaism to act as rabbi, filled the pulpit of Sinai Temple yesterday morning. It could have happened in no Jewish temple but Dr. Hirsch's, and the congregation predicts that the incident will put it further from orthodoxy than any other innovation which it has been its pride to make. It makes Sinai and its leader the talk of the Hebrew world. Mrs. Solomon came to the pulpit, unrolled her manuscript, proceeded much as Dr. Hirsch might have done, save that she read, and was thus unable to

walk about the platform and talk while leaning over the tops of the big chairs. She made the work of the Council of Jewish Women her theme. She was epigrammatic and logical."

—Monsignor Raffaele Merry del Val, the Papal Delegate to Canada, who lately arrived at New York, is the eldest son of the present Spanish Ambassador at the Vatican. The Delegate was born in Spain. His mother is not an Englishwoman, as has been erroneously stated, but is the daughter of Count Torri Diaz, a Spanish Senator, who, however, married in England, and lived there several years. The Delegate was educated in London by the English Jesuits, while his father was Secretary of the Spanish Embassy there. Monsignor Merry del Val completed his education in Belgium and Italy. It may not be generally known that he is also Secretary of the Commission appointed by Leo XIII. for the reunion of the dissentient churches—a commission which aims not only at the gathering of the Greek and eventually of the Anglican communion into the Church of Rome, but of all Protestant denominations as well.

—The New York "Tribune" says:

A large audience once gathered in Baltimore to hear the late Professor Sylvester read a unique original poem of 400 lines, all rhyming with the name Rosalind. He had appended to the poem a large number of explanatory foot-notes, which he said he would read first. When at last he had done so, he looked up at the clock, and was horrified to find that he had kept the audience an hour and a half before beginning to read the poem they had come to hear. The astonishment on his face was answered by a burst of good-humored laughter from the audience, and then, after begging all his hearers to feel at perfect liberty to leave if they had engagements, he read the Rosalind poem.

The New York "Evening Post" recalls another anecdote of Professor Sylvester:

He was walking down the street in Baltimore, absorbed in some mathematical calculation, carrying a small piece of chalk in his hand. During his walk he found himself near a buggy that was standing in the street, with the top lowered and the rear flap of the buggy-top hanging down. Mr. Sylvester stepped up to the flap, and began covering it with figures till it looked for all the world like a blackboard in a class-room. The owner of the team got into the buggy and drove off slowly, Mr. Sylvester following along behind, marking away for dear life, all intent on working out the problem he had in mind. This was kept up, to the amusement of those who saw it, till the horse broke into a trot, and the mathematician could no longer keep up with his rapidly moving blackboard.

—The "Army and Navy Register" declares that Secretary John D. Long owes his success in life to himself. Tradition says that when he entered Harvard College at the age of fourteen he brought his belongings from his old homestead at Buckfield, Me., in a carpetbag. He found himself at Cambridge among strangers, and with no friendly influences to smooth away the obstacles in his path. The young student did not possess the means requisite for membership and the social expenses incident thereto in the famous college clubs of that day. He was not conspicuous in the dominant "set." He boarded in that

unaristocratic part of the old town known as Cambridgeport, and he was a good deal of a "grind." When commencement day came in 1857 he was found to rank fourth in his class for the four-year course, and second for the work of his senior year. Out of college, like many another youth, he taught school for about three years in order to make a living while preparing for the career he had elected to follow—the profession of law. When he decided to go to the New England metropolis and practice, he picked out for a home the sleepy old town of Hingham, with its shaded streets and restful atmosphere. He was twenty-nine then. His road was the difficult one which most poor young men have to travel. He persevered, however, and has won fame. He enjoys the reputation, in a city famous as the most extensively addicted to post-prandial oratory of any in the country, of being unexcelled for his after-dinner speeches. But he never partakes of the wine which frequently flows so readily all about him.

Bits of Fun

Bellboy—Four hundred and four says the steam pipes have burst in his room. Clerk—Charge him for a Russian bath.—*Life*.

It Seemed Endless.—Pastor—How did you like my sermon on Eternity last Sunday? Parishioner—Sermon? Why, it seemed to me more of an object-lesson.—*Truth*.

"I wonder," said the Sweet Young Thing, "why a man is always scared when he proposes?" "That," said the Chronic Bachelor, "is his guardian angel trying to hold him back."—*Indianapolis Journal*.

General Gomez spoke sharply. "Such discipline!" he exclaimed. "You are the third private who has reported to me without wiping off his feet! Why—" He was evidently angry. "What do you suppose I keep that trocha out there for, anyway?"—*New York Press*.

The Count Saint Germain, who appeared in Paris in the reign of Louis XV. and pretended to be possessed of the elixir of life, had a valet who was almost as great as his master in the art of lying. Once, when the Count was describing at a dinner party a circumstance which occurred at the court of "his friend, King Richard I. of England," he appealed to his servant for the confirmation of his story; the latter, with the greatest composure, replied: "You forget, sir, I have only been five hundred years in your service." "True," said his master, musingly; "it was a little before your time."—*Household Words*.

It is told of an old Baptist parson famous in Virginia that he once visited a plantation where the colored servant who met him at the gate asked which barn he would have his horse put in. "Have you two barns?" asked the doctor. "Yes, sah," replied the servant; "dar's de ole barn, and

Mas'r Wales has jest built a new one." "Where do you usually put the horses of clergymen who come to see your master?" "Well, sah, if dey's Methodist or Baptist, we gen'ally puts 'em in de ole barn, but if dey's 'Piscopals we puts 'em in the new one." "Well, Bob, you can put my horse in the new barn; I'm a Baptist, but my horse is an Episcopalian."—*New York Tribune*.

The following amusing story is told with reference to the theory of evolution, which has recently been so much to the fore. Two or three mornings after the arrival of a new butler the mistress of the house took the opportunity of asking the cook how she liked her new fellow-servant. The report was an excellent one. "In fact, ma'am," said the cook, "the servants' hall is quite a different place now." Not unnaturally, the mistress pressed for further particulars. "Well, he talks so cleverly," said the cook. "Last night, for instance, he explained things to us for an hour and a half." "Explained things—what things?" said the mistress, now really interested. "Well," was the reply, "he was telling us how we are all descended from Mr. Darwin!"—*Churchman*.

March Necrology

March 2.—The Rev. Dr. George Scovill Mallory. Born 1838. Editor of "The Churchman." See page 733.

March 4.—The Rev. Dr. Charles Frederick Hoffman. Born 1830. Rector of All Angels' Church, New York City. See page 759.

March 6.—The Rev. Dr. E. Cobham Brewer. Born 1810. The author of several useful compilations. See page 857.

March 8.—Eunice White Bullard Beecher. Born 1812. Wife of the late Henry Ward Beecher. See pages 729 and 807.

March 10.—Joseph M. Dolph. United States Senator from Oregon, 1883-1895.

March 11.—Professor Henry Drummond. Born 1851. A well-known writer on scientific and religious subjects. See page 779.

March 13.—William Halsey Wood. Born 1855. An eminent American architect. See page 860.

March 15.—James Joseph Sylvester. Born 1814. Late professor at the Johns Hopkins University. See page 954.

March 17.—Bernardino Grunaldi. Born 1841. Twice Minister of Agriculture and twice Minister of Finance in Italian Cabinets.

March 17.—John King. Born 1832. Late President of the Erie Railway.

March 25.—Matthew Hale. Born 1829. An eminent jurist.

March 26.—Edmond Charles Yon. Born 1836. A noted French painter of landscapes.

March 27.—William T. Adams. Born 1822. A well-known writer ("Oliver Optic") of boys' books.

For the Little People



Crocuses

By Mary F. Butts

Ah! who hurries hither
On an Easter morning,
Shining like the stars,
Purple as the dawning?

Pretty little ladies,
All dressed for meeting;
Robins, hopping near,
Give them hearty greeting.

The Midnight Meditations of a Mouse

By E. R. Noble

Oh dear! I know I'll get caught in that horrid trap some one of these fine nights. But what is a poor mouse to do when he has to support a large and interesting family by his own efforts, especially when they are always hungry? These great big creatures called men think they work hard when they spend ten hours out of the twenty-four in trying to support their families—I wonder how they would like to watch every moment of the day, and night too, to seize their opportunity of making a living, as we have to do. Now, I am only one mouse out of many, but as I am one of the most influential citizens of Mouserie (the capital of Mouseland), you may be interested in learning how we do things down there.

We are a thrifty set, I can tell you, and turn every crumb to advantage. I am in the grocery business myself, and supply large numbers of more wealthy mice who have retired from active business. I bring in all the goods, which we call "laying in stock," while my children manage the store and wait on customers.

Of course I have to get out nearly every day to see after my supplies, and as I am not a very welcome visitor in most houses, and have many dangers to guard against, great care is necessary. I lie near the mouth of my private entrance to the house (the people speak of it as a "hole") until I am sure the room is empty, and that there are no immediate dangers awaiting; then out I creep, and look about for the scraps careless human beings are sure to leave about. They little realize that they support another family as well as their own. I don't wonder they complain about "hard times," but I must say, if mortals were as ready to seize opportunities as mice, there would be more rich men in the world, I am sure. Did you ever see a thin mouse, I ask you? There is hardly a poor mouse in Mouseland, and it is all because they keep their eyes open. "Busy as a bee," indeed! Bees are lazy compared to us. You'll be surprised to know that it is not only from larders, kitchens, and dining-rooms

that I carry my stores. No, indeed; in these days people seem to eat all over the house, and it is from the parlors and bedrooms that I usually pick my choicest articles. Houses with children in them are my delight, for from those I never come away empty-clawed. The careless little things drop cookies and candies about like toys, and always forget to put the top on the sugar-bowl. We mice, you know, are splendid climbers, and many's the good piece of apple or cake I've stolen from the top of a sideboard when it was thought to be safe. And sometimes when a thing is too big for me to move, I run home and call my family. Then we all come back, and eat as much as we can, and this is what we call "dining out."

You have no idea what risks we run in the pursuit of business. The pirates that I hear about never had such dangerous times. In the first place, there are those frightful cats and dogs. Oh, I do so hate a cat! They are such sly things, always pretending to be asleep until you get well to work, and then pouncing on you when you least expect it. I tell you, you have to be pretty wide awake to escape from them. Dogs I don't mind so much; that is, the big ones, for they are clumsy, and we can nearly always get out of the way, besides teasing them by nibbling behind them just where they can't see us; that is great fun, for they do get so angry. But the little dogs are dreadful—quite as bad as cats (though not so sly); while there is one kind of dog they call a ferret—ugh! I cannot talk about him, it makes my fur go the wrong way; but I'll whisper you what we call him—it's "Sure Death." Really, the very thought of the dreadful thing makes my teeth chatter. Then another way they have of catching us is to spread a nice piece of bread and butter with something else, and put it in an easy place for us. What the something else is I am not quite sure, but we have learnt from sad experience that it doubles us up with pain, and now we very seldom touch bread any more. As if there were not enough ways for catching us poor little bodies. There are the traps, and I almost believe those are the worst of all, for they are set about dark rooms at night, most temptingly baited, and unless you are an old mouse you are very apt to put your head in danger before you think. Old hands like myself, sometimes, when times are bad, deliberately try to steal the bait off the hook. It is very dangerous business, and though a clever mouse often succeeds, he sooner or later becomes careless and loses his head. I am sure it will be the end of me, for my grandfather, and his father before him, wound up that way; but risks must sometimes be taken when one's stock of cheese is low. In this very house they have put a trap right by a

trash-basket of which I am very fond, for there I have found time and again the choicest delicacies in my store, and I am going at once to steal off that bait. I wonder that men can complain of hardship when they think of us. Perhaps they haven't known, before, all we have to go through with; if so, I hope this little talk of mine may open their eyes and show them that in this world, where every one strives, we little mice have as big a part to play in proportion to our size as they have.

Little Mr. By-and-By

By Clinton Scollard

Little Mr. By-and-By,
You will mark him by his cry,
And the way he loiters when
Called again and yet again,
Glum if he must leave his play
Though all time be holiday.

Little Mr. By-and-By,
Eyes cast down and mouth awry!
In the mountains of the moon
He is known as Pretty Soon;
And he's cousin to Don't Care,
As no doubt you're well aware.

Little Mr. By-and-By
Always has a fretful "Why?"
When he's asked to come or go
Like his sister—Susan Slow.
Hope we'll never—you nor I—
Be like Mr. By-and-By.

—St. Nicholas.

A Strange Visitor

On the roof of one of the tall newspaper buildings in New York a few weeks ago a young bantam rooster was seen. Two porters were sent up to capture him, but he flew across the narrow street to a tall building on the opposite side of the street, lighting on a window-ledge, greatly frightening the men in the office. When one is twenty stories above the street, he does not expect roosters to alight and crow on his window-sill. The window was raised to capture the fearless rooster, whose natural home is a hennery on the ground, but he flew back to the first office building, alighting in front of a window where a stenographer was at work. Here a panic was created by the scream of the stenographer, who was greatly frightened. The scream frightened the rooster, who walked along the cornice until he reached an open window. No one was in this office, and he took possession, doubtless very glad to gain the floor after his mad flight hundreds of feet above the sidewalk. But he was safer on the roof of the twenty-storied building, for some one went into the office and killed him.

The mystery was to find out where he came from. At last it was discovered. The janitor of a tall office building was fond of raising chick-

ens. He had a large coop on the roof of the tall building, and there he raised chickens. In some way this bantam rooster escaped from the coop; and then the hennery on the roof of the office building was discovered, and the hens in it had to find lowlier quarters.

How the Ducks Flew

Two astronomers were observing clouds in the observatory out in the State of Washington. A flock of ducks came in sight. The astronomers decided that they would measure the flight of the ducks, and find out how many miles they could fly in an hour, and how high they were in the air. They adjusted their instruments and took the measurements. The ducks were 958 feet in the air, and flying at the rate of 48.8 miles an hour—almost as fast as an express train. You see that a duck who uses his wings can fly very fast. It is very doubtful whether the ducks in your poultry-yard could keep up in the air to fly one mile, because they do not use their wings often: If they are frightened, they run at first, as if they had no wings. If they are chased, they run first, then they fly, but low to the ground and but for a short distance. The ducks who flew so high and so fast were wild ducks, and they live on the wing—that is, flying more hours in the day than they were quiet. They learn to keep out of the reach of the hunters.

The Little Pig Came Home

A farmer in New Jersey had a number of little pigs. He did not want to keep them all, so he sold one to a man living in the near-by village. The little pig had been living in the pen with his little brothers and sisters, and had never been outside of it until the man who bought him put him in a basket, tied down the cover, and put it in his wagon to carry to the new home. Late in the afternoon the farmer who sold the pig saw something coming across the swampy meadow below his house. He watched it struggling through the wet places, climbing the knolls, until he could see it was his little pig, all covered with mud, and very tired. The pig went straight toward the barn, against which was the only home he recognized. The man was paid back the money he had paid for the little pig, and the little pig stayed home.

His Own Sled

Would you believe it, a dog coasting down hill all alone? The story is that the wonderful person who lives in Boston, and calls himself the Listener, was driving in the country. He came to a hill, and there he saw a dog, whose name was Nep, turn over on his back and coast down the hill. When he reached the bottom, he would turn over, get on his feet, trot to the top of the hill, turn over on his back, and coast down again. The Listener saw the dog do this several times, evidently having a most delightful time.

The Home Club

An American Problem

During the winter one of the leading clubs in New York announced a discussion on the question "Is American Home Life Declining?" This question was published in the Home Club, and two correspondents replied in the affirmative. Their replies were published without comment in the issue of March 13. Since then several other correspondents have replied to the question; some of their letters we publish:

Dear Outlook: Is American home life declining? Not much—"the trend of the age is toward God . . . this is a Christly age," to quote from Dr. Boardman. Tables and chairs, center-tables and perfect lamps, a house for every family, all these may do much for home life, but they are not its source; the home life can thrive without them, as it does in boarding-houses, and in tents, and under even more trying conditions. What was it Helen Hunt once wrote about an old apple-woman who made a happier home for her children under her canvas umbrella on the street corner than did many a fine lady in a mansion on the avenue? I have known the home life at its sweetest in cramped rooms of boarding-houses—yes, and in a prairie schooner and its camps by the roadside on the plains. The gravitation to boarding-houses and hotels in large cities is largely an effort to save what is left of the home instinct after long suffering from the servant trouble. If anything menaces our domestic life, "set apart in families," it is the servant trouble. Shall we sacrifice mothers and daughters to the false idea that the home depends upon their slavery in the kitchen? upon the whims and impudence of untrained housemaids? Does not the home life depend upon the happiness of the mother most of all, and largely upon whatever the family as a whole have a common interest in? If that common interest—the cohesive force of the family—be constantly shaken and broken up by poor service in the kitchen, better give up the kitchen and preserve, at sacrifice, the home instinct—the common interest—in a boarding house or hotel. Just now when we hear so much of cooking-schools, training-schools for servants, and improvements of all kinds for kitchens and the rulers thereof, we need not despair of the permanency of our domestic life. And are the happiest homes those which have little to do with the world outside their gates? where the wife and mother is so confined by what are called home duties that belonging to a woman's club is out of the question? Contrast the houses built for homes only twenty years ago with those of to-day. Every woman does not know just how to make the most of them, to get the most home life out of them; but the majority do, and the average woman is equal to the enlargement of the home life that they make possible; and that enlargement means *distribution* as well as hoarding of blessing. Boarding-houses and hotels are not the best places for family life; but that the home may not exist and flourish in them I, for one, deny.

I. M. P.

Another correspondent indignantly denies that the home is declining, and believes that the question was born in New York, where it is admitted that hotels and boarding-houses are increasing. Throughout the land this correspondent sees the home growing in beauty and in the love of its inmates. She believes that where the question apparently can be answered in the affirmative it is largely due to the inability of the woman to say "no" to the outside demands made upon her time and abilities. Our correspondent says:

Men are more honorable than women when it comes to a question of demand upon their time. They do not say yes when they know it is an utter impossibility to perform what is asked. As a rule, they have strength of mind sufficient to refuse what would interfere with their legitimate business, while a woman, as a rule, will promise more than she can perform without neglecting her home duties.

Other correspondents write:

Dear Outlook: The two correspondents who answer Yes! to the query, "Is American Home Life Declining?" printed as the leader in the Home Club of March 13, doubtless speak sincerely from their point of view, but are they right? Now, I am writing in a city of over 40,000 people—our population is, say, 50,000 in this State capital—and in a home. My tablet is resting on a comfortable center-table, lighted by a lamp not too fine to be fully practicable in a room that is emphatically a family room, whose walls yet echo the feeling and uproarious recitation of Eugene Field's "Jest 'Fore Christmas" by the younger man of the house, aged nine, to the appreciative audience of sister, cousin, parents, and grandmother. There are books and papers and maps and magazines close by, and a desk that is used as often as is the comfortable couch. The children's play-room is next, and the door is always open. That center-table serves for games, and the amateur photographer of the family mounts his pictures under the kindly light of its lamp, while the running fire of family conversation passes from a discussion of the "Theology of an Evolutionist" along to the proper spelling of a tough geographical name.

Your pessimistic correspondents will say this is one home. So it is; but "there are others"—many others, where, as in the one sketched, the family is together some part of every day in a family life, lived in a real family room. Others in this city—why, I can count more such homes now than I can of the club kind your correspondents think prevail. And I know of such homes within an hour of New York's City Hall in more than one direction.

True, the intellectual activities of the day present many diverse interests to members of the family circle, but that circle, once joined, has yet strength to hold in its pleasant round all the household for some portion of the day or evening in thousands of happy homes. I say to the query "No," and I sign as a "home-lover," but more as

A HOME-LIVER.

Dear Outlook: Much has been said and written of late regarding the possible decadence of the American home. And woman, in the minds of many, seems to be responsible for such a condition.

Is there not another and a more hopeful side to this subject? Is not the average home the real basis of all that is true and noble and desirable in American life to-day?

A recent correspondent of your paper deplors the fact that the American home has no visible corner in it for children; that delicate upholstery and choice bric-a-brac have crowded the children to an upper story, away from the interests of the home proper; that there is no home life. Such is sometimes the case; but the writer has the entrée to both city and country homes, and can remember very few in which children live, whose libraries, luxuriously and tastefully furnished though they may be, have not scattered through them children's games, books, toys, and chairs. Even footballs and ball-clubs and tennis-rackets are no strangers to velvet carpets and Dresden china surroundings.

Abnormal conditions exist in all phases of life and are unavoidable, but are rather the exception than the rule. Never in the history of the country have children been able to grow up in such an atmosphere of love and knowledge and culture as the present age furnishes.

It is true that less time is spent by the mothers of to

day over mere nothings in the home; that their broadened interests lead them even into club life, and into philanthropic work of all sorts; but they, as well as fathers, appreciate and understand the better the significance and true worth of home because their vision is thus broken, and their daily routine relieved by interests of the world about them, and the home does not suffer.

When the children gather from school and rush indoors, calling "Mamma!"—the sound which all mothers expect with the slam of the door—Mamma is sooner or later on hand with settled nerves and broadened outlook because of the fresh air and the afternoon club, and is in admirable condition to meet and further the interests of the children.

"The children's hour," when the lamps first appear with their delicate "red, pink, or blue lights"—why not!—is not now confined to Longfellow's poems, but is a strong factor in the American home; and few living-room tables have a "polish" so high as to resent contact with games, books, and hands of the children. "Feet" would surely "mar" any table, be it found either in drawing-room or kitchen, and what possible connection your former correspondent could find between feet and table the writer fails to imagine!

Yes, human interests will always demand the home, and, with the exception of a small class of mentally and nervously diseased people, who, through a sense of unrest, are seeking pleasure in abnormal modes of life, American people are still clinging to the home, which, with its atmosphere of refinement and knowledge, with its broader horizon and its truer interests, is turning out into the world men and women well fitted to grapple with the appalling problems of the day, because these same homes, with doors open to the world, still hold those sacred inner rooms through whose doorways no alien interest has yet ventured. Do not be alarmed because mothers are watching and aiding the onward movement of the century! They watch and aid at the threshold of the home, in which still centers their greatest interest.

R. T. S.

Dear Outlook: If the love of domestic life is disappearing among the middle class, it is, in my opinion, because attended with disagreeable conditions.

What should we say if a bright boy, after years of training in the public schools, with perhaps a supplementary course in a business college, should choose for a vocation the work of a hod-carrier or a street laborer? Yet the drudgery in an ordinary home is quite as unpleasant and taxing to the girl who has passed through the regular routine of school life, with a kindergarten or office work training added.

Is it any wonder that the average girl, or, if you choose to call her, the "new woman," hesitates when the young man of moderate means asks her to share his lot?

The household labor compassed by one pair of hands and never done—the kitchen alone with its not "tramp of many feet," but many tramps of the same feet, looms up appallingly to the "sweet girl graduate" who has studied Browning and cooked in a class where there was some one else to wash the dishes. Is it honest to train our girls in high thinking? Is it fair to blame them when they make their decision?

C. B. C.

Springfield, Mass.

It would be interesting to hear the above correspondent's opinion of the man who succeeds in marrying a young woman, yet who shows at once his inability to support her and his unwillingness to learn how. The contempt for such a man is universal. Yet we see day after day young women marry who have no knowledge of housekeeping, no intention of learning, and no sense of moral degradation because of their ignorance. Is the woman free from obligations? No "sweet girl graduate" has any right to marry until she is able to use her training to meet the

requirements of any position that marriage may bring her. This is the end of all education—to fit one to do his share, her share, of the work that belongs to the condition in which life may place either. To hold a man up to the contempt of his fellows who cannot meet the responsibilities that are assumed when he marries, and excuse a woman who cannot perform the duties, who excuses herself and is excused by her friends on the ground of the monotony or the disagreeableness of those duties, is, to say the least, unfair. To say that the education given woman, the higher education, unfits her for the office of home-maker, is to bring the charge of an enemy against education, and an enemy ignorant of the strength and the discipline that belong to, that are the fruit of, the highest education.

Dear Outlook: Statistics seem to prove that home life in our cities is decreasing. One explanation may be found in the attitude held by young people in regard to marriage and all that it involves. There is a lack among them of the strong, deep sentiment which lies at the foundation of an ideal home—the spirit of self-sacrifice which puts duty before pleasure in every emergency of life.

Instead, engaged people indulge in the false sentimentality which leads each to desire for the other freedom from care and responsibility and the enjoyment of luxuries. A season of gayety precedes the wedding day, affording little opportunity for money-saving on the part of the bridegroom or of preparation for the duties of a home-maker on the part of the bride. Plans for the future are lightly made, and rarely take into consideration the wisdom of establishing at once a permanent home under conditions favorable to the growth and ennobling of their dual life by internal development and external effort. The thought of possible children does not enter into the calculation, or Walter Pater's conception of home as an "assured place" "inclosed" and "sealed."

Worst of all, these thoughtless young people fail to realize that their whole future happiness depends largely upon their first year together; that living in close contact with others may postpone or forever prevent their growth into true "oneness" of life and sympathy. They are blind to the fact that at no other time in their lives can they experience, in its fullness, the romance which clings about the smallest corner of their *own*, the delight of the dainty table set for two, or of the joy of a simple hospitality, the fun of making the ends meet, or the peace of a sure refuge from the hurry and worry of the world. If the family is the unit of society, Burns must be right when he says:

"To make a happy fireside clime
To weans and wife,
That's the true pathos and sublime
Of human life."

DOROTHEA BIRD.

Mothers' Congresses

As an outgrowth of the National Congress of Mothers recently held at Washington, D. C., a State Congress of Mothers is to be formed by the delegates from New York. A committee has been organized to arrange details. All interested in the project are invited to correspond with Miss C. Riker, 138 West Seventy-first Street, New York. A meeting to arrange for the organization of a Parents' Society was held in Brooklyn last week. The idea of this organization is to interest fathers in the kind of education to be given children.

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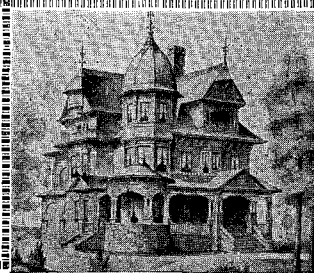
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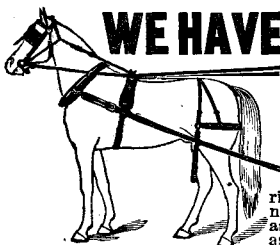
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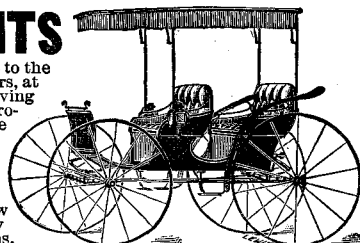
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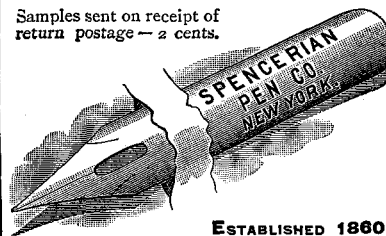
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Houses for the Summer

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